

श्रीभगवच्चन्द्रिका

SHREE BHAGAVACHCHANDRIKA

TO Shri 1008 Jagatguru Vishweshwar Shivcharya Mahaswamy, Vishwaradhya Samathaham Jangambari Math, Banaras

A LOVING BLISSFUL PRESENT

FROM

HIS MAJESTY THE KING OF NEPAL'S

PRINCIPAL PERSONAL SECRETARIAT

ROYAL PALACE, NEPAL.

ॐ

श्रीभगवच्चन्द्रिका

बडाकाजी पुष्पराजः

२०२३

प्रकाशकः–

श्री ५ महाराजाधिराजानां प्रमुख स्वकीय सचिव,
महाउज्ज्वल कीर्तिमय नेपाल श्रीपद, ज्योतिर्मय
सुविख्यात त्रिशक्तिपट्ट, सुप्रसिद्ध प्रबल
गोरखा दक्षिणबाहु, बडाकाजी पुष्पराजः
जी. सी. भी. ओ.
८।३७० वटुटोल,
काठमाडौं नेपाल ।

प्रथम संस्करणम्	१०००	सम्वत्	२०१५
द्वितीय संस्करणम् नेपालीटीकासमेतम्	१०००	सम्वत्	२०१६
तृतीय संस्करणम्	१०००	सम्वत्	२०१८
चतुर्थ संस्करणम्	१०००	सम्वत्	२०२१
पञ्चम संस्करणम् नेपालीटीकायुक्तम्	१०००	सम्वत्	२०२१
षष्ठ संस्करणम् आङ्गल भाषा टीका युक्तम्	१०००	सम्वत्	२०२३

मुद्रकः–
श्री ५ को सरकारको छापाखाना

Om

Shree Bhagavachchandrika

Verses and passages

from

Most of the scriptures, the
Puranas, Tantras, Yoga, Vedantasootras,
Upanishads etc

Selected and Compiled
by
Shree Bada Kaji Pushpa Raj

and

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Principal Personal Secretary

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Subikhyata Trishakti-Patta, Suprasiddha Prabala
Gorakha Dakshina Bahu,

Bada Kaji Pushpa Raj
G.C.V.O.

8/370, Wotu tole
Kathmandu, Nepal



श्री ५ महाराजाधिराज महेन्द्र वीर विक्रम शाह देव नेपाल

नेपालाधिपतिर्देवः श्री महेन्द्रो विराजते ।
परसंवित्प्रभापुष्पमिदं तस्मै समर्पये ।।

श्रीमतां सेवकः पुष्पराजः
संवत् २०२३ साल

Dedication in Sanskrit under the Photo is in English as under:

SHREE PANCHA MAHARAJADHIRAJA MAHENDRA
VEERA VIKRAMA SHAHA DEVA
N E P A L

NEPALADHIPATIR-DEVAH SHREE MAHENDRO VIRAJATE
PARA-SAMVIT-PRABHA-PUSHPAM-IDAM TASMAI SAMARPAYE

The sovereign of Nepal glorious Mahendra reigns
To him this pure intellectual lustrous flower I offer

His Majesty's Servant
Pushparajah
Samvat Era 2023
(A.D. 1967)

महामोहतमःस्तोमकलिताविलचेतसाम् ।
भगवच्चन्द्रिकालोकः कैवल्यपथदर्शकः ॥१॥
इत्याकलय्य विबुधैः संमतिः प्रेषितास्तुयैः ।
नामानीह प्रदर्श्यन्ते तेषां ज्ञानैकचक्षुषाम् ॥२॥

॥ श्री विश्वनाथो विजयतेतराम् ॥

श्री मत्परमहंस परिव्राजकाचार्य श्रोत्रिय ब्रह्मनिष्ठ

श्री १०८ स्वामी त्रिवेणी पुरी जी महाराज न्यायवेदान्ताचार्य

ॐ

अध्यक्ष व संस्थापकः सन्यास आश्रम, सन्यासीरोड
कनखल, (हरिद्वार) उ० प०

दिनांक.....३०।४।१९६२

श्रीमत्सु विविधशास्त्रगुणगणालंकृतचित्तेषु काजि श्रीपुष्पराजमहोदयेषु, पूतोनारायणाय इति शुभाशीर्वादः स्वीकृतः स्यात् ।

प्रिय पुष्पराज ! श्रीमतां तत्रभवतां संगृहीतां श्रीभगवच्चन्द्रिकां समालोच्य चेतोमदीयमानन्दसन्दोहमविन्दत,

मन्ये एतया बहवो मुमुक्षवोऽनादिकालप्रवृत्ताऽज्ञानध्वान्तमुपशमयिष्यन्ति, यथाच श्रीमद्भिः श्रद्धया परमप्रीत्याच पुस्तकानि मे नामसंकेतमुद्दिश्य प्रहितानि तथैव मुमुक्षुभ्यो महात्मभ्यः समर्पितानि—

इति न चिन्त्यम् । अथ च कदाचित् पुण्यभूमिहरिद्वारमभिलक्ष्य यदि भवतामभिगमनशुभावसरः स्यात् तदा आश्रमो यं नविस्मर्तव्यः इत्यलंविज्ञेषु श्रीमतां तत्र भवतां शुभचिन्तकः

त्रिवेणीपुरी
संन्यास आश्रम संन्यासी रोड
कनखल हरिद्वार

श्री द्वारका शारदा पीठम्

श्रीद्वारकाधीशचन्द्रमौलिश्वरो विजयेतेतराम् ।।

श्रीमत्परमहंसपरिव्राजकाचार्यवर्य पदवाक्यप्रमाणपारावरवारीण यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाध्यष्टाङ्गयोगानुष्ठाननिष्ठ तपश्चर्याचरणचक्रवर्ति अनाद्यविच्छिन्नगुरुपरम्पराप्राप्त षण्मतस्थापनाचार्य सांख्यत्रयप्रतिपादक वैदिकमार्गप्रवर्त्तक सर्वतन्त्रस्वतन्त्र निखिलनिगमागमसारहृदय श्रीमत्सुधन्वसाम्राज्यप्रतिष्ठापनाचार्य व्याख्यानसिंहासनाधीश्वर श्रीमद्राजाधिराज गुरुभूमण्डलाचार्य चातुर्वर्ण्यशिक्षक गोमतीतीरवासि श्रीपश्चिमाम्नाय श्रीद्वारकाशारदापीठाधीश्वर श्रीमद्जगद्गुरु श्री शङ्कराचार्य श्री ११०८ श्री

श्रीअभिनवसच्चिदानन्दतीर्थस्वामिभिः

अस्मदत्यन्तप्रियशिष्य श्री ५ महाराजाधिराजानां सहयोगि स्वकीय सचिव श्रीकाजीपुष्पराजानां ———————————— विषये कालत्रयविरचितनारायणस्मरणसंसूचिताशिषस्समुल्लसन्तुतराम् । श्रीजगद्गुरु श्रीशंकराचार्य प्रतिष्ठापित द्वारकाशारदापीठविषयिणी भक्तिरनवधिकश्रेयोनिदानमिति सार्वजनीनमेतत् ।

ता. ९. ५. ६२ दिनेऽयम्पत्रमत्र भगवच्चन्द्रिकाग्रन्थेन साकमायातम् ।

श्रुतिस्मृत्याद्यनेकग्रन्थपरिशीलनेन रुचिराणां विषयाणां समाकलनमाधाय तत्त्वजिज्ञासूनां मननशीलानां मनोविनोदाय ग्रन्थोयमारचित इति श्लाघनीयतामर्हति ।

सकलसद्गुणमलंकृतश्रीनेपालाधीश्वर श्री ५ महाराजाधिराजानां आश्रयेण प्रकाशितो ग्रन्थवरोयं सर्वथा सर्वसामादरणीयो भूयादिति समाकांक्षामः ।

शुभा हार्दिका आशिषस्समुल्लसन्तुतरां यत् भगवतो श्रीद्वारकाधीश श्रीचन्द्रमौलीश्वरयोरनुकम्पाकटाक्षेण श्री ५ महाराजाधिराजस्सामात्यः सपरिवारो राजपरिवारेण साकं आयुरारोग्यैश्वर्यशाली विजयतामिति शम् ।

दुर्वासपुरम् मैसूर. क्रमांक. ९९४.

Secretary to H.H. Shree
Jagadguru Shankaracharya Maharaj
Shree Sharda Peeth. DWARKA

श्री जगद्गुरु महासंस्थानं, शारदा पीठम्

शृङ्गेरी--कडूर् (मैसूर स्टेट्)

Sir Jagadguru Mahasamsthanam,
Sharada Peetham

SRINGERI KADUR (Mysore State)

N. LAKSHMINARAYANA SASTRY
PRIVATE SECRETARY

OFFICE OF THE
PRIVATE SECRETARY TO HIS HOLINESS
THE JAGADGURU OF SRI SRINGERI MUTT
SRINGERI-KADUR

Camp शृङ्गेरी

Ref. No. 668/62-63

Date १८।१०।१९६२

नेपालदेश-महाराजाधिराजस्य सचिव महोदय श्री पुष्पराजेषु विज्ञप्तिः

समासादितं भवतां पत्रं भवत्संकलितं श्रीभगवच्चन्द्रिकानामकं पुस्तकं च । उभयमपि श्रीजगद्गुरुपीठमलंकुर्वतां श्रीमदभिनवविद्यातीर्थ-महास्वामिनां पादकमलयोः समर्पितमभूत् । महता श्रमेण प्राचीनानि बहूनि पुस्तकान्यवलोक्य धार्मिकलोकोपकाराय तेषां सारः संगृहीतः । अस्य पुस्तकस्य अवलोकनेन प्राचीनानां धार्मिकी भावना कमासीदिति स्पष्टं अवगन्तुं शक्यते । ग्रन्थस्यास्य परिशीलयितृणां नियतं चित्तस्य विकासो भवति ।। ग्रन्थस्य प्रणेतृणां भवतां कुशलं कामयन्ते श्रीचरणा इति निवेद्य विरमामि ।।

इति निवेदयिता
(Sd) N. Lakshminarayana Sastry
Private Secretary
To His Holiness the Jagadguru
Mahaswamigalavaru of Sri
SRINGERI MUTT

श्री द्वारका शारदा पीठ

श्री प. प. जगद्गुरु श्री ११०८ श्री शंकराचार्य स्वामी
श्री अभिनवसच्चिदानन्दतीर्थजी महाराज.

द्वारका (सौराष्ट्र)

क्रमांक १५५०

दिनांक श्रावणशुक्लपूर्णिमा.
मुकाम १८. ८. १९५९ द्वारका

श्री काजी पुष्पराज,
श्री प्रमुख स्वकीय सचिव,
राजदरवार, नेपाल ।

सादर विनिवेदन है कि आपका ५ श्रावण २०१६ (ता.२०.७.५९) का पत्र तथा 'भगवच्चन्द्रिका' नामक पुस्तक प्राप्त हुआ ।

आपका इस ग्रन्थका अवलोकन करते हुए जगद्गुरु श्रीशंकराचार्य महाराजको वडी प्रसन्नता हुई । विविध ग्रन्थोंसे तत्त्वज्ञानप्रतिपादक पद्योंका संग्रह यह माननीय है ।

संस्कृतका शंकरविजयसार, शारदापीठगुरुपरम्परा, कैलाश यात्रा अंग्रेजीका पुस्तक बूकपोष्टद्वारा आपके अवलोकनार्थं भेजे जाते हैं । कैलाशयात्राकी दूसरी प्रति महाराजाधिराज श्रीमहेन्द्र-वीरविक्रम शाहदेवको अर्पण कर दें यह निवेदन है ।

विश्वास है कि आप प्राप्तिसूचना भेज देंगे ।

जगद्गुरुजीके श्रीमहाराजाधिराज श्री महेन्द्रवीरविक्रम शाह बहादुरको और राजकुटुम्वको हार्दिक शुभाशीर्वाद निवेदन करें ।

भवदीय

महाबल भट्ट

श्रीजगद्गुरुजीका मंत्री,

Tel: "DIVINELIFE" Phone: 40

The Yoga-Vedanta Forest Academy

Propagates Yoga and Vedanta, and the Ethical and Spiritual Culture of India, promotes Universal Love, the Unity of Religions, the Ideal of Brotherhood, and the Spirit of Service, by Tuition and Training, Publication of Texts, Correspondence and Propaganda.

Founder-President
Sri Swami Sivananda
Vice-President
Sri Swami Chidananda
Dean:
Swami Krishnananda

P. O. Sivanandanagar
(Himalayas) India.

25th January 1959

Sri Caji Pushpa Raj,
Principal Personal Secretary to
H.M. the King of Nepal, Kathmandu.

Beloved Atman,

Salutations and adorations. Om Namah Sivaya.

I am grateful to your venerable self for sending me two copies of the wonderful compilation of the precious gems of wisdom.

It is a pocket treasure !

Like the selfless bee, you have collected the nectar from so many scriptures- Puranas, Tantras, Upanishads and others-and given their very essence, in their own words, the text, in just a few pages.

One who studies this book--and everyone should read it all at least once a day--would have the wisdom and knowledge that is contained in all the greatest scriptures of India.

I hope the blessings and support of His Majesty will enable this wonderful book to be printed in lakhs of copies so that it could be distributed free to all devotees of the Lord, and spiritual aspirants all over the world. It is well worth it. May God bless you !

With regards, Prem OM.

Kindly convey my Pranams to H. M.

Thy own Self,
(Sd) Sivananda

Padmabhushan Knight
Commander, Darshanacharya
Dr. B. L. Atreya

M. A. D. LITT.

ATREYA NIWAS
(A) P. O.
Hindu University
Phone 3006
VARANASI-5. India.
(B)P.O.Rajpur, Pho.36
DEHRADUN

May 18, 1964

Dear Sir,

Thanks for a copy of your interesting and valuable book **Shri Bhagavadchandrika,** so kindly sent by you. It seems to be a very fine collection of passages bearing on Godhead from most of the ancient Hindu Shastras. You deserve praise and congratulation. I will read it and meditate over it.

With best compliments and regards.,

Yours sincerely,

(Sd) B.L. Atreya

Shri Bada Kaji Pushpa Raj
Principal Personal Secretary,
H. M. The King of Nepal.

निवेदनम्

अक्षरः स्वप्रकाशः स्वानुभवैकवेद्यः परिष्कृतबुद्धौ प्रतिभासमानः वाङ्मनसयोरगोचरः सन्नपि शब्दनाम्नोर्लक्ष्यत्वेन परिज्ञातः अखिलब्रह्माण्डवर्तिनां चराचराणां जगतामाधारः, स्वयं निर्लेपोभूत्वा द्रष्टृस्वरूपतां प्राप्तोऽपि अज्ञानलिप्तः, बुद्धीन्द्रियशरीराणि भोग्यवस्तूनि वासना विषयांश्च "अहमिति" "ममैवेति" मत्वा जननमरणचक्रे मुहुर्मुहुर्भ्रम्यमाणो जीवः कथञ्चिदीक्षासहकृतसद्भवितसत्कर्मानन्यचिन्तनैः प्रकाशितानुग्रहविवेकज्ञानोदयोऽपगतमोहान्धकारः स्वप्रकाशं निर्मलमानन्दस्वरूपं चैतन्यात्मानं साक्षात्कुर्वाणस्तस्मिन्नेव स्वरूपेऽवतिष्ठते । मायाविलासकलितस्वान्तस्तत्स्वरूपविस्मृतिदशायां शान्तिरूपतां विभूत आत्मनोऽन्वेषणाङ्कुरस्य बुद्धावाविर्भावस्तत्परता च परमसौभाग्योदयस्य पन्थाः ।। अस्तु ।।

कस्याञ्चन शुभाशुभकार्यप्रवृत्तौ प्राणिनामभिरुचिं प्रति प्राक्तनकर्मार्जितं वासनापरपर्यायं कर्मैव हेतुत्वेनाङ्गीकर्तव्यपथमवतरति । एतत्प्रभाववशेन नु सर्वव्यापिनो हृदयान्तर्विलसतः परमात्मनोऽनुग्रहवशेन नु अनिर्वचनीयब्रह्मचिन्तनविधौ विशेषतो ममाभिलाषः समुपापद्यत । ततश्च संस्कृते ग्रथितानां दर्शनग्रन्थानामुपनिषदां पुराणसहितानां चावलोकनकर्मणि सौभाग्यं समासादयम् । प्रावर्तिषञ्च संकलयितुं तेषु ग्रन्थेषु प्रतिपादितानि हृदयङ्गमान्यात्मनिरूपकाणि गद्यपद्यवाक्यानि । तानि च संकलितानि वाक्यानि भक्तिरसेन प्लावितहृदयस्य कस्यचिद्विदुषो नयनगोचरतामयासिषुः । वाक्यानीमानि प्रबन्धे

परिणमय्य मुद्रणकार्ये सञ्जाते साधारणानामपि जनानां मनस्यात्म-
विचारभावनां समुदीय सर्वेषु परस्परं समानभावः शान्तिरस-
प्रवाहश्च लोके प्रवहेदिति तस्यैव भक्तस्य सूक्त्या प्रेरितोऽहं तानि
भगवच्चन्द्रिकारूपे परिणतानि संकलितवाक्यानि श्री ५ नेपाल
नरेशानां महेन्द्रवीरविक्रमशाहदेवानां समक्षं प्रादर्शयम्।
राज्यशासनकार्यभारेण तां भगवच्चन्द्रिकां निरीक्षितुं सत्यपि
समयाभावे गुणग्राहितया धर्ममूर्तयश्च ते नृपवराः कंचन समयं
समासाद्यावालुलोकिरे। अस्मात् परमात्मस्वरूपप्रकाशकात्
ग्रन्थात् जनतायाः स्वान्ते शान्तिरसः प्रादुर्भूयानुपमसुखोदयो
भूयात् इति तैर्नृपतिभिर्विविच्य राजकीयसंस्कृतमहाविद्यालयस्य
प्राध्यापकेन आचार्योपाभिधेन साहित्याचार्यपदवीभाजा रामनाथेन
नेपालीभाषायां सरलार्थं विलेख्य विधाय च मुद्रणकार्ये साहाय्यं,
मुद्रिता च सा सहस्रसंख्यापरिमिता भगवच्चन्द्रिका भक्तजनेभ्यो
विद्वद्वर्गेभ्यश्च विनैव मूल्यं व्यतीर्यत। इदानीं तस्याः पुस्तिकाया
प्रायः समाप्ततया आस्तिकजनानां च तत्पुस्तिकाप्राप्तौ विशेषतोऽ
भिरुचिदर्शनेन निवेदितेषु तेषु भूपतिषु पुनरपि मुद्रणायार्थिक
साहाय्यं वितीर्य प्राचीनैः समादरणीयै र्धन्यैर्मान्यैर्मुनिभिर्योगाभ्यासा-
दिना साक्षात्क्रियमाणाऽऽत्मचिन्तनसरणिः ग्रन्थादस्मात् सुगमरीत्या
प्रदर्शिता भवेदिति विचारयतां श्री ५ महाराजाधिराजानां महेन्द्र
वीरविक्रमशाहदेवानां चरणकमलयोः हार्दिकपुष्पाञ्जलिं समर्पयति
श्रीमतामनन्यभक्तः सेवकः—

विक्रम सम्वत् २०२१

A. D. 1965

पुष्पराजः

Prologue

Everything great or small originates,lives and passes away. Even the universe and its elements such as the Earth, Water, Fire Air, and the Sky with their subtle essence of smell, taste, form (glow lustre), touch and sound pass away. The power of knowledge has, by science, worked out wonders in breaking, analysing and using objects, matters and related energy. That also passes away and is not permanent. Prime Energy or Power and Knowledge are still beyond the scope of science. Power is said to be not separate from the light of knowledge but inherent in knowledge(self pure intelligence), flashing out and in by Self will. Effects proceed from cause, develop in cause and dissolve into cause. In other words, cause procreates effects, develops and ends or dissolves in cause. What then is the ultimate cause or substratum i.e. reality? To know that I am led to study the books of which chiefly are the Sanskrit spiritual scriptures, with commentaries and translations as available. What is found in conclusion is the knower i.e. the knowing-self always present and enduring while all else originate, subsist and dissolve under mere conception and being not genuine reality vanish at the knowledge of the Supreme Self, Omnipresent, Omnipotent, Omniscient, Real Essence Intelligence-Bliss.

Mystery seems in the knowledge itself when the knower's knowing self, which is knowledge, transcendental and immanent, is not conceived or cognised, but only other object is conceived

and cognised. Cognising self-knower and giving up other sense of attachment, one, steadfast in his own Self, unattached and entirely devoted to the omnipresent, omnipotent, omniscient, Ultimate Reality, will resolve into Self Intelligence, beyond name (sound), and form (glow,) and will get the bliss of final beatitude-Pure Self-Existence-Intelligence-Bliss.

Calm concentration to pure knowledge, which is the real knower Self, eliminates knower, knowing and knowledge, remaining only ever pure Self-Effulgence, Real Essence-Intelligence-Bliss.

Indication of the conclusion is the lines collected from these scriptures for my personal meditative concentration and living, getting up into the present form of "Shree Bhagavachchandrika", for which my grateful reverence is to the authors.

A sincere, deliberate and intent study of this book will undoubtedly lead to the perception of genuine real knowing self, pervading all and abiding in all, spirit of equality and goodness in all, no harm and thereby attaining tranquility (pure conscience transcending physical substance and the mind) finally absorbing into the genuine real knowing self, pure intelligence, the ultimate Supreme Self, absolute, pure knowledge, bliss and existence.

I am overwhelmingly indebted to His Majesty Shree Shree Shree Shree Shree Mahendra Veera Vikrama Shaha Deva for the most valuable inspiration under which this book could be completed and also for the financial help granted for the publication and free distribution of the book to the devout use of the devotees.

Five editions have already gone through press, two of which are with Nepali Translation, for the benefit of Nepali knowing people, rendered by Professor Ram Nath Acharya of Government Sanskrit College, Nepal, also part time Professor in Tribhuvan University.

This is the sixth edition which now includes the Sanskrit Text also with Roman reading and English translation by Professor Gopal Nidhi Tiwari, Vedantacharya, M. A. (English), Professor in Vedanta at Government Sanskrit College and Tribhuvan University, Nepal, to whom I am grateful for the beneficial use of English knowing devotees.

Thanks also are due to— Pandit Ram Nath Acharya, Professor of Sanskrit Literature in Government Sanskrit College and Tribhuvana University, Nepal for reading kindly the Sanskrit portion, —to Mr. Narayan Prasad Shrestha Lecturer in English, Patan College and Tribhuvan University for kindly going over the English portion excepting that from Brahmasootra to the end —to Professor Gopal Nidhi Tiwari for reading again the entire book in proofs just going under press and —to Mr. Durga Bahadur Shrestha B. A., B. L., Deputy Personal Secretary to H. M. The King of Nepal, for the help rendered in going through the Proof sheets,- and for their valuable suggestions here and there.

Praying to God, the True Ultimate Supreme Essence or Pure Intellect, for the guidance and for prosperous reign and long life of His Majesty and also for peace and prosperity to all, I remain in memory of Pure Intellect Self-effulgence.

Pushpa Raj
A. D. 1967 - S. E. 2023

Preface

Jnana (the knowledge) is the real means to avoid all trouble of mankind. It is necessary for all human beings in all ages and places. Human beings can live in peace and bliss on the basis of philosophy and religion. Men must attain spiritual enlightenment under which they can obtain solution to every difficulty. The grand truth, in reality, is to fix our mind on that supreme light self. Thus gradually we get prepared for the realisation of the Ultimate Reality. There is no difference between the individual self and the Supreme Self, the Ultimate Reality or Knowledge. Only equanimity or identity remains and all duality dissolves into the Ultimate Reality, the identical essence. The knower, the knowing and the knowable become only knowledge, identical self, that is, pure self-effulgence, free from falsehood. So absolute equality or identical knowledge is the peaceful pure Ultimate Reality. Men should study the books on spirituality for this truth. The essence of the spiritual scriptures such as the Puranas, Tantras, Yoga, Brahmasootras, Upanishads etc. is the constant-existent conscious bliss or self-effulgence.

Shree Bada Kaji Pushpa Raj has collected the valuable verses and passages from most of the Scriptures like the Puranas, Tantras, Yoga, Brahmasootras, Upanishads etc in this book Shree Bhagavachchandrika. Here is given knowledge, the basis of all. All other things are proved unreal due to the state of possess-

ing no separate existence from the basis (knowledge). Creation and dissolution are no more than flashing out and flashing in of the Supreme Knowledge (the Supreme Soul). Through knowledge the universe is known as the mirage. In the ultimate state of realisation there is no difference between the knower and the knowable. Duality is caused by illusion and its reflection. Ignorance should be removed through pure intellect and thereby the supreme knowledge should be realised for avoiding all these defects. For purification of intellect, men must follow unselfish good action, identical devotion and non-dual intelligence. These are clearly expressed in the verses and passages collected in this Shree Bhagavachchandrika. So, I hope, this collection to be really helpful to the devotion of knowledge, the self-effulgence.

I am greatly indebted to Bada Kaji Pushpa Raj for his real philosophical experience and great inspiration given to me in translating this divine elucidation (moonlight) viz Shree Bhagavachchandrika. I also owe a great debt to the classical commentators and the modern writers in the field of interpretation and translation.

Above all, it gives me great pleasure to have the honour of showing deep devotion to His Majesty King Mahendra Veera Vikrama Shaha Deva, who has inspired us out of his inborn philosophy and under whose blessing and support the devotees of knowledge want to serve humanity and realise the grand truth '"All this is Brahma (the Ultimate Reality)". His Majesty has also granted financial aid in printing this divine collection and distributing free to devotees of knowledge many times for their divine bliss.

The text is given here in Roman script also for those who cannot read Devanagari scripts. It is hoped that this spiritual collection will be read with pleasure and faith on self by

all devotees of the supreme knowledge every day for whom it is meant. May self knowledge embrace all !

GOPAL NIDHI TIWARI

Kathmandu.
A. D. 1967

KEY

स्वराः– अ आ इ ई उ ऊ ऋ ॠ ए ऐ ओ औ

Vowels- a ā i ee u oo ri ree e ai o au

अं अः

am ah

व्यञ्जनानि– क् ख् ग् घ् ङ् च् छ् ज् झ् ञ्

Consonants:- k kh g gh ṅ ch chh j jh n̄

ट् ठ् ड् ढ् ण् त् थ् द् ध् न्

ṭ ṭh ḍ ḍh ṇ t th d dh n

प् फ् ब् भ् म् य् र् ल् व् श्

p ph b bh ṁ y r l v sh

ष् स् ह् क्ष् त्र् ज्ञ्

sh s h ksh tr jn

अङ्काः– १ २ ३ ४ ५ ६ ७ ८ ९ ०

Numbers-- 1 2 3 4 5 6 7 8 9 0

Note;- **For lack of types with signs on letters such as ā ṅ, ṭ, merely 'a' is used to denote both 'अ' and 'आ' on one hand and, on the other hand, for want of different letters of nasal sound to represent 'ङ' 'ञ' and 'ण' in addition to 'n' for 'न' simply 'n' is used also to represent 'ङ', 'ञ' and 'ण'. Each verse or passage is with numbers, somewhere letters, denoting corresponding sections and subsections of the text.**

ग्रन्थाः

श्री भागवतम्–	(१)	श्रीधरस्वामीविरचितभावार्थ-दीपिकासमेतम्– निर्णयसागरयन्त्रालय बम्बई
	(२)	श्रीबंशीधरटीकासमेतम्– श्रीवेंकटेश्वर प्रेस बम्बई
	(३)	श्रीअन्वितार्थटीकासमेतम् श्रीवेंकटेश्वर प्रेस बम्बई
श्रीदेवीभागवतम्–		श्रीवेंकटेश्वर प्रेस बम्बई
श्रीशिवमहापुराणम्–		”
श्रीविष्णुमहापुराणम्–		”
श्रीब्रह्मवैवर्तमहापुराणम्–		”
श्रीमहाभारतम्–		श्रीनीलकण्ठटीकासमेतम् श्रीचित्रशालाप्रेस पूना
श्रीमदध्यात्मरामायणम्		श्रीवेंकटेश्वर प्रेस बम्बई
श्रीतन्त्रराजतन्त्रम्–		मनोरमाव्याख्यासहितम् श्रीआर्थरएवलनेन संपादितम्
श्रीज्ञानार्णवतन्त्रम्–		आनन्दाश्रमग्रन्थावली–पूना
श्रीकुलार्णवतन्त्रम्–		श्रीतारानाथ विद्यारत्नेन संपादितम् श्रीआर्थरएवलनेन प्रवर्तितम्

श्रीमहानिर्वाणतन्त्रम्–	कुलावतहरिहरानन्दभारती टीकासमेतम् श्रीआर्थर एवलनेन संपादितम्
श्रीकुलचूडामणितन्त्रम्	"
श्रीकालीविलासतन्त्रम्–	"
श्रीशारदातिलकम्–	राघवटीकासमेतम् श्रीआर्थरएवलनेन संपादितम्
श्रीप्रपञ्चसारतन्त्रम्–	श्रीपद्मपादाचार्य- विवरणसमेतम् श्रीआर्थरएवलनेन संपादितम्
श्रीगन्धर्वतन्त्रम्–	काश्मीरप्रकाशितम्
अकुलवीरतन्त्रम्–	कलकत्ता संस्कृत सिरीज नं. ३
कुलानन्दतन्त्रम्–	"
कौलज्ञाननिर्णयः–	"
ज्ञानकारिका–	"
रुद्रयामलम्–	श्रीजीवानन्दसंपादितम् कलकत्ता
श्रीशक्तिसङ्गमतन्त्रम्–	प्राचीनहस्तलिखितम्
श्रीमदूर्मिकौलार्णवतन्त्रम्–	"
श्रीकौलरहस्यम्–	"
श्रीब्रह्मयामलम्–	"

श्रीताराहस्यम्–	"
श्रीमहाषोडषीशिरच्छदंकरवीरयागे परातन्त्रम्	"
श्रीकालोत्तरमहातन्त्रम्–	"
श्रीकालानलतन्त्रम्–	"
श्रीअमनस्कयोगशास्त्रम्–	"
त्रिपुरारहस्यम्–	सरस्वती भवन टेक्स्ट्स बनारस
योगिनीहृदयम्–	"
श्रीविज्ञानभैरवः	काश्मीर संस्कृत ग्रन्थावली ८
योगदर्शनम्	काश्मीर संस्कृत सिरीज ग्रंथांकः ६७
विवेकचूडामणिः–	जगदीशप्रसादटीकासमेतम्
श्रीयोगवासिष्ठसारः–	काशी
श्रीयोगवासिष्ठः–	तात्पर्यप्रकाशव्याख्यासहितः निर्णयसागरप्रेस, बम्बई
ब्रह्मसूत्रम्–	शांकरभाष्य–भाष्यरत्न–प्रभा–भामति–न्यायनिर्णय–व्याख्या-समेतम् श्रीवेंकटेश्वर प्रेस, बम्बई
सिद्धान्तदर्शनम्–	निरञ्जनभाष्यसमेतम् आनन्दाश्रम, पूना

कौलोपनिषत्–	भास्कररायभाष्यसमेतम् आगमानुसन्धानसमिति कलकत्ता श्रीआर्थरएवलनेन संपादितम्
त्रिपुरामहोपनिषत्–	"
भावनोपनिषत्–	"
बह्वृचोपनिषत्–	"
अरुणोपनिषत्–	"
कालिकोपनिषत्–	"
तारोपनिषत्–	"
ईशावास्योपनिषत्–	शांकरभाष्यसमेतम्–पूना आनन्दाश्रम ग्रन्थावली
केनोपनिषत्–	"
कठोपनिषत्–	"
प्रश्नोपनिषत्–	"
मुण्डकोपनिषत्–	"
माण्डूक्योपनिषत्–	
गौडपादीयभाष्यसमेतम्	"
तैत्तिरीयोपनिषत्–	"
ऐतरेयोपनिषत्–	"
छांदोग्योपनिषत्–	"
बृहदारण्यकोपनिषत्–	"

अनुक्रमणिका

अनुक्रमणिका

सांकेतिकाङ्काः क्रमिकाः

पुराणेषु—

स्कन्धः ।	अध्यायः ।	श्लोकः
वा अंशः ।	अध्यायः ।	श्लोकः
वा खण्डः ।	अध्यायः ।	श्लोकः
वा अध्यायः ।	श्लोकः	
वा श्लोकः ।		

विशेषाक्षरसांकेताः—

श्रीशिवमहापुराणे—

रु——रुद्रसंहिता   को—कोटिरुद्रसंहिता

कै—कैलाशसंहिता   वा—वायवीयसंहिता   उत्तरभागः

श्रीमहाभारते——

पर्व ।	अध्यायः ।	श्लोकः

६—भीष्मपर्व श्रीमद्भगवद्गीता   १२—शान्तिपर्व

श्रीमदध्यात्मरामायणे   उ उत्तरकाण्डपञ्चमसर्गः
श्रीरामगीताश्लोकांकः

तन्त्रेषु—

पटलः ।	मन्त्रः
वा ।	वा
उल्लासः ।	श्लोकः

प. — पटलः

प्र. अ. — प्रथमाधिकारः

शक्तिसङ्गमतन्त्रे—

प्र. —अक्षोभ्यमहोग्रताराखण्ड— प्रथमपटलः

उ.—उत्तरमतपटलः

ता.—तारासूक्तपटलः

सु.—सुन्दरीखण्डः

योगदर्शने — पादः । सूत्रम्

सांख्यदर्शने — अध्यायः । सूत्रम्

अन्यपुस्तकेषु — अध्यायः । श्लोकः । वा श्लोकः

योगवासिष्ठे—

प्रकरणम्—। सर्गः । श्लोकः

१— वैराग्यप्रकरणम् । २— मुमुक्षुव्यवहारप्रकरणम्

३— उत्पत्तिप्रकरणम् । ४— स्थितिप्रकरणम्

५— उपशमप्रकरणम्

६।१-निर्वाणप्रकरणपूर्वार्द्धम् ६।२-निर्वाणप्रकरणोत्तरार्द्धम्

ब्रह्मसूत्रे—

अध्यायः । पादः । सूत्रम्

सिद्धान्तदर्शने—

पाठः । । प्रपाठः । सूत्रम्

१– प्रकृतिपाठः २– पुरुषपाठः

३– मुक्तिपाठः ४– ज्ञानपाठः

उपनिषत्सु–

मन्त्रः वा श्रुतिः वा श्लोकः

वा

खण्डः	मन्त्रः
वा	वा
प्रश्नः	श्लोकः
वा	वा
अध्यायः	अनुवाकः
	वा
	खण्डः

वा

अध्यायः	वल्लिः	मन्त्रः
वा	वा	वा
मुण्डकः	खण्डः	श्रुतिः
	वा	वा
	ब्राह्मण	श्लोकः

माण्डुक्योपनिषदि गौ-गौडपादीयकारिका

श्री:

Shree Glory Supreme Effulgence

ॐ

Om (Divine sound or salutation to the substratum of sound, or Supreme Spirit).

यस्येच्छात इदं सर्वं सततं यश्च केवलम् ।
तं नित्यं सच्चिदानन्दं प्रणतोऽस्मि स्वसंविदम् ।

YASYECH-CHHATA IDAM SARVAM SATATAM YASCHA KEVALAM
TAM NITYAM SACHCHID-ANANDAM PRANATOSMI SVASAMVIDAM

By whose will all this (proceeds), who is yet
Eternally alone.
To Him, the constant real consciousness bliss
Self intellect, I bow down

तद्भक्तिसंश्रीताधीतपुस्तकेभ्यो यथामति ।
संगृहीतमिदं सर्वमात्मज्ञानप्रसादकम् ।

TAD BHAKTI-SAMSHRITADHEETA-PUSTAKEBHYO YATHA-MATI
SANGRIHEETAM-IDAM SARVAM-ATMA-JNANA-PRASADAKAM

From books studied through devotion to Him (that Supreme Spirit) here is, according to understanding, collected all this illuminating self-knowledge.

येन केनापि दोषेण या च काचित्त्रुटिर्भवेत् ।
शोधनीया बुधैर्नूनं ज्ञानविज्ञानयुक्तिभिः ।

YENA KENAPI DOSHENA YA CHA KA-CHIT-TRUTIR-BHAVET
SODHANEEYA BUDHAIR-NOONAM JNANA-VIJNANA-YUKTIBHIH

Any shortcomings, which, through any ignorance, might happen, should be, surely, corrected by the wise by means of knowledge and realisation.

पिता माता गुरुर्भूपः सर्वं यत्परिनिष्ठितम् ।
तत्स्वाधिपतये भक्त्या महेन्द्राय समर्पये ।

PITA MATA GURUR-BHOOPAH SARVAM YAT PARINISHTHITAM
TAT-SVADHIPATAYE BHAKTYA MAHENDRAYA SAMARPAYE

Father, mother, teacher, king, all depend on that I offer that to our sole sovereign Mahendra by devotion.

प्रपन्नोऽस्मि सर्वमूलं प्रपन्नाभयदं शिवम् ।
यन्मायायाऽपि विबुधा मुह्यन्ति ज्ञानकाशया ।

PRAPANNOSMI SARVA-MOOLAM PRAPAN-NABHAYADAM SHIVAM
YAN-MAYAYAPI VIBUDHA MUHYANTI JNANA-KASHAYA

I fall down at Bliss(Supreme Lord). the source of all and giver of fearlessness to devotees, through whose maya (power of illusion) even gods (the wise) get deluded with the mirage of intellect.

यत्प्रभावादहमिदं यत्प्रभावाच्च केवलम् ।
प्रसीदतु प्रभावज्ञः प्रभातीतप्रकाशया ।

YAT-PRABHAVAD-AHAM-IDAM YAT PRABHAVACH-CHA KEVALAM
PRASEEDATU PRABHAVAJNAH PRABHATEETA-PRAKASHAYA

May that (Glorious), the knower of power, be pleased with selfsplendour beyond lustre by whose power I and this are and by whose power mere self is.

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत ।

SARVAM KHALVIDAM BRAHMA TAJ-JA-LANITI SHANTA UPASEETA

Really all this is Brahma (Supreme Spirit), having originated from, absorbing in and existing in It. One should meditate upon It calmly.

तच्छुद्धं विमलं विशोकममृतं सत्यं परं धीमहि ।

TACH-CHHOODDHAM VIMALAM VISHOKAM-AMRITAM SATYAM
PARAM DHEEMAHI

I meditate upon that pure, taintless (glorious), griefless, immortal, real, Supreme Spirit.

स्वप्रकाशानुभवचित्स्पन्दं प्रतिभान्यदिवभानमपि ।
ज्ञातं भामात्रं प्रज्ञानघनं सन्महिम्नि स्वे महीयते ।

SVA-PRAKASHANUBHAVA-CHIT-SPANDAM PRATIBHANYAD-IVA-BHANAM-API
JNATAM BHA-MATRAM PRAJNANA-GHANAM SANMAHIMNI SVE MAHEEYATE

Self luminous conscience, intellect, modulating, reflect shining different as it were, is known self-illumination pure knowledge and genuine-existence shining in self infinite glory.

ज्ञानमेव ज्ञेयं स्पन्दभानं नान्यत् किञ्चनाज्ञानम् ।
अस्पन्दभानन्दं चित् सन्मात्रं राजते लीनसर्वम् ।

JNANAM-EVA JNEYAM SPANDA-BHANAM NANYAT KINCHANAJNANAM
ASPANDA-BHANANDAM CHIT SAN-MATRAM RAJATE LEENA-SARVAM

The knowledge is verily the knowable through appearance of motion, nothing else ignorance. The constant light bliss intelligence genuine self illumines pure, dissolving all, in self.

न नामरूपं न सदसद्वा नतेजस्तमः प्रतिभात्मभानम् ।
चिद्भास्वरूपं स्वच्छानन्दं सज्ज्ञमात्रभानं वृत्यतीतभानम् ।

NA NAMA-ROOPAM NA SAD-ASAD-VA NA TEJAS-TAMAH PRATIBHATMA-BHANAM
CHIDBHA-SVAROOPAM SVACHCHHANANDAM SAJ-JNA-MATRA-BHANAM
VRITY-ATEETA-BHANAM

There is neither name nor form, neither cause nor effect, neither light nor darkness but self-illuminating intellect, self bright knowledge, pure bliss, real intellect splendour and self luminosity free from principle of activity.

ॐशान्तिः ॐशान्तिः ॐशान्तिः ।

OM SHANTIH OM SHANTIH OM SHANTIH

Om peace ! Om peace ! Om peace. !

विक्रम संवत् २०१५

Vikrama Samvat 2015
A. D. 1960

श्री:

ॐ

जस्को इच्छा बढी सूक्ष्म स्थूल नाम
रूप स्पन्द हुन्छ रहन्छ विलाउं छ ।
जो इच्छा आदि प्रभा कल्पना लेप न भै
स्वच्छ स्वतन्त्र प्रकाश छ ।
जो सत् चित् आनन्द लक्ष्य गरिने
केवल स्वानुभव निर्वृति स्वरूप छ ।
आत्मबुद्धिमा प्रकाश रहेको त्यही
परमात्माको नै शरण पर्छु म ।

संवत् २०१६

विवर्द्धमानया यस्येच्छया सूक्ष्म–स्थूल–
नाम–रूपाणि स्पन्दन्ते विद्यन्ते विलीयन्ते च ।
याचेच्छाप्रभृतिकल्पना निर्लिप्ता भूत्वा
स्वच्छरूपेण स्वातन्त्र्यरूपेण च प्रकाशते ।
यः सच्चिदानन्दरूपेण लक्ष्यः केवलं स्वा-
नुभवैकवेद्यो निर्वृतिस्वरूपः सन्नवभासते ।
आत्मबुद्धौ प्रकाशमानं तमेव परमात्मानं
प्रपन्नोऽस्मि ।

विक्रम सम्वत् २०१६

**VIVARDHA-MANAYA YASYE-CHCHHAYA SOOKSHMA-STHOOLA-
NAMA-ROOPA-NI SPANDANTE VIDYANTE VILEEYANTE CHA
YACHECHCHHA-PRABHRITI-KALPANA NIR-LIPTA BHOOTVA
SVACHCHHA-ROOPENA SVA-TANTRYA-ROOPENA CHA PRAKASHATE
YAH SACH-CHID-ANANDA ROOPENA LAKSHYAH KEVALAM SVA-
NUBHAVAIKA-VEDYO NIR-VRITI-SVA-ROOPAH SAN-NAVABHASATE
ATMA-BUDDHAU PRAKASHA-MANAM TAM-EVA PARAMATMANAM
PRAPAN-NOSMI**

I take shelter in (enter into) that very Supreme Self illuminating in self intellect by whose expanding will, subtle and gross, name, form etc originate, exist and dissolve, who untouched by imagination of will etc, shines pure self and free, and who is thought as the real knowledge bliss self (self effulgence genuine conscience bliss) and realised through self experience and illumines being pure real bliss.

Vikrama Samvat 2016
A. D. 1960

श्रीः

Shree Glory

ॐ

Om Infinite Sound and its substratum Supreme Spirit

यत्तेजसा इदमदः यः प्रकाशः सनातनः ।
तं चिदानन्दसन्मात्रं प्रपन्नोस्मि स्वमात्मकम् ।।

YAT-TEJASA IDAM-ADAH YAH PRAKASHAH SANATANAH
TAM CHID-ANANDA-SAN-MATRAM PRAPANNOSMI SVAM-ATMAKAM

I bow down to that by whose light this and that are and He is, who is eternal, light, pure intelligence-bliss-existence and own self.

यदिच्छया संकलनं त्रिप्रकाशमितमिदम् ।
स्वधीतं तत्प्रसादेन ज्ञानं भातु स्वानन्तरम् ।।

YAD-ICH-CHHAYA SANKALANAM TRI-PRAKASHAM-ITAM-IDAM
SVA-DHEETAM TAT-PRASADENA JNANAM BHATU SVANANTARAM

May self knowledge light inside self intellect through His grace by whose will, well studied this collection passed three editions.

गन्धरसरूपस्पर्शशब्दविकृतिप्रकृतीक्षा–
प्रभवाप्रभवानुभवस्वप्रकाशमात्र हे ।
तव शरणं नयतु मां हृदि धिष्ठितं सत्
तनोतु स्वात्मानमवतु संसारतापाज्ञानात् ।।

**GANDHA-RASA-ROOPA-SPARSHA-SHABDA-VIKRITI-PRAKRITEEKSHA
PRABHAVAPRABHAVANUBHAVA-SVA-PRAKASHA-MATRA HE
TAVA SHARANAM NAYATU MAM HRIDI DHISTHITAM SAT
TANOTU SVATMANAM AVATU SAMSARA TAPAJNANAT**

Smell, taste, light, touch, sound, effect, cause, will, disturbing (procreating), calm, intellect, self light (self existence) alone oh !

Lead me to your genuine shelter residing inside heart (intellect).

Spread selfsplendour and save me from ignorance incarnating as worldly worries.

भक्त्या तवानुग्रहा–
नुरक्तविवेकमनः कलनशान्तौ ।
ज्ञप्त्यात्मनि स्फुरतु
धिष्ठितविमलप्रज्ञानघनं शश्वत् ।।

विक्रम संवत् २०१८

BHAKTYA TAVANUGRAHANURAKTA-VIVEKA-MANAH KALANA-SHANTAU JNAPTY-ATMANI SPHURATU DHISTHITA-VIMALA-PRAJNANA-GHANAM SHASHVAT

May self abiding pure cognition shine eternally in knowing (consciousness)self on the quelling of thoughts or worries of the mind through discrimination intent in your grace by devotion.

Vikrama Samvat 2018
A. D. 1962

ॐ

Om Infinite Sound and Its Substance Self-Intellect

इदं महद्भूतमनन्तमपारं विज्ञानघन एव ।

बृहदारण्यकोपनिषत् २।४।१२

विक्रम संवत् २०२१

IDAM MAHAD-BHOOTAM-ANANTAM-APARAM VIJNANA-GHANA EVA
VRIHAD-ARANYAKOPANISHAT

This Great Being is just the infinite endless pure consciousness. 2/4/12

Vikrama Sambat 2021
A.D. 1965

ॐ तत्सद् ब्रह्मणे नमः

OM TAT-SAD-BRAHMANE NAMAH

Om Salutation to that real Brahman (the Supreme Spirit)

श्रीमद्भागवतम्

SHREE MAD-BHAGAVATAM

ॐ नमो भगवते वासुदेवाय ।

OM NAMO BHAGAVATE VASUDEVAYA

Om Salutaion to Lord Vasudeva

जन्माद्यस्य यतोऽन्वयादितरतश्चार्थेष्वभिज्ञः स्वराट्
तेने ब्रह्म हृदा य आदिकवये मुह्यन्ति यत्सूरयः ।
तेजोवारिमृदां यथा विनिमयो यत्र त्रिसर्गोऽमृषा
धाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि ।। १।१।१

JANMADY-ASYA YATO-NVAYAD-ITARATASH-CHARTHESVABHIJNAH SVARAT
TENE BRAHMA HRIDA YA ADI-KAVAYE MUHYANTI YAT-SOORAYAH
TEJO-VARI-MRIDAM YATHA VINI-MAYO YATRA TRISARGOMRISHA
DHAMNA SVENA SADA NIRASTA-KUHAKAM SATYAM PARAM DHEEMAHI

We meditate on the real Supreme Lrod who has always destroyed the entire ignorance through His own self-shining light and from whom proceed the creation, protection, and destruction of the universe, yet HE remains constantly real, being detached from the unreal. HE is conscious and self-shining. He, it is, who lighted, through the heart (the intellectual power) to the first scholar, the knowledge of the Veda, the Brahma, about which the great scholars (the wise) get confused. It is He in whom the three fold (embodied in the three states of waking, dreaming and dreamless sleep or gross, subtle and casual)creation appears as real (due to the reality of the foundation) like the illusion of water in rays, of land in water, and of water in land. 1/1/1

विशुद्धं केवलं ज्ञानं प्रत्यक्सम्यगवस्थितम् ।
सत्यं पूर्णमनाद्यन्तं निर्गुणं नित्यमद्वयम् ॥ २।६।३९

VI-SHUD-DHAM KEVALAM JNANAM PRATYAK-SAMYAG-AVASTHITAM
SATYAM POORNAM-ANADYANTAM NIR-GUNAM NITYAM-ADVAYAM

The Lord is alone, pure, knowledge, Self-existence, omnipresent, Real, infinite, having neither beginning nor end, devoid of qualities, eternal and without a second. 2/6/39

अहमेवासमेवाग्रे नान्यद्यत्सदसत्परम् ।
पश्चादहं यदेतच्च योऽवशिष्येत सोऽस्म्यहम् ॥ २।६।३२

AHAM-EVASAM-EVAGRE NANYAD-YAT-SAD-ASAT PARAM
PASHCHAD-AHAM YAD-ETACH-CHA YOVASHISHYETA SOSMY-AHAM

(The Lord says). In the beginning there was only just I, nothing else real or unreal. Afterwards I am. I am also all this creation. I am also what remains after dissolution. 2/9/32

ऋतेऽर्थं यत्प्रतीयेत न प्रतीयेत चात्मनि ।
तद्विद्यादात्मनो मायां यथा भासो यथा तमः ।। २।९।३३

RITERTHAM YAT-PRATIYETA NA PRATEEYETA CHATMANI
TAD-VIDYAD-ATMANO MAYAM YATHA BHASO YATHA TAMAH

Without being a reality what appears in Atman (Self), and that the reality in Atman (Self) is not cognised by the ignorant or ignorance, know these as Maya (illusion) of Atman (Self) like phantom of two moons,like Tamah (darkness or ignorance) or Rahu. 2/9/33

अन्वयव्यतिरेकाभ्यां यत्स्यात्सर्वत्र सर्वदा । २।९।३५।।

ANVAYA VYATIREKABHYAM YAT SYAT SARVATRA SARVADA

That ultimate Reality is always everywhere due to its presence in the real and different form from the unreal. 2/9/35 1/2

शश्वत्स्वरूपमहसैव निपीतभेद–
मोहाय बोधधिषणाय नमः परस्मै ।
विश्वोद्भवस्थितिलयेषु निमित्तलीला–
रासाय ते नम इदं चक्रमेश्वराय ।। ३।९।१४

SHASHVAT SVAROOPA-MAHASAIVA NIPEETA-BHEDA-
MOHAYA BODHA-DHISHANAYA NAMAH PARASMAI
VISHVODBHAVA-STHITI-LAYESHU NIMITTA-LEELA-
RASAYA TE NAMA IDAM CHAKRIMESVARAYA

Salutation to the Supreme Lord who drives away all the difference and delusion by the constant light of his own self and is the foundation of knowledge. We offer this salutation to You, the Supreme Lord, who is the source of the instrumental cause (volition) and material cause (play of illusion), in creation, protection and immersion of the universe. 3/9/14

अनादिरात्मा पुरुषो निर्गुणः प्रकृतेः परः ।
प्रत्यग्धामा स्वयं ज्योतिर्विश्वं येन समन्वितम् ।। ३।२६।३

ANADIRATMA PURUSHO NIR-GUNAH PRAKRITEH PARAH
PRATYAG-DHAMA SVAYAM JYOTIR-VISHVAM YENA SAMANVITAM

The Self, which pervades the universe, is the Supreme Being, without the beginning, devoid of qualities, beyond the primary power (Prakriti), the inner self effulgent light. 3/26/3

ज्ञानमात्रं परं ब्रह्म परमात्मेश्वरः पुमान् । ३।३२।२६।।

JNANA-MATRAM PARAM BRAHMA PARAMATMESHWARAH PUMAN

The Supreme Reality is knowledge alone, the Supreme Spirit, Lord or God and Person. 3/32/26 1/2

एकः शुद्धः स्वयंज्योतिर्निर्गुणोऽसौ गुणाश्रयः ।
सर्वगोऽनावृतः साक्षी निरात्मात्मात्मनः परः ।। ४।२०।७

EKAH SHUD-DHAH SVAYAM-JYOTIR-NIR-GUNOSAU GUNASHRAYAH
SARVAGO-NAVRITAH SAKSHI NIRATMATMANAH PARAH

The soul is one, pure, self light, free from qualities, abode of qualities, pervading all, undeluded, witness, devoid of the body and beyond mind (mental functions). 4/20/7

यत्तद्विशुद्धानुभवमात्रमेकं
स्वतेजसा ध्वस्तगुणव्यवस्थम् ।
प्रत्यक् प्रशान्तं सुधियोपलम्भनं
ह्यनामरूपं निरहं प्रपद्ये ।। ५।१९।४

YAT-TAD-VISHUD-DHANUBHAVA-MATRAM-EKAM
SVA-TEJASA DHVASTA-GUNA-VYAVASTHAM
PRATYAK PRASHANTAM SUDHIYOPALAMBHANAM
HY-ANAMA-ROOPAM NIRAHAM PRAPADYE

I take refuge in the Lord, who is that only pure experience, without a second, removing the effect of qualities (states of waking, dream and dreamless sleep) through his own self light, inner-self, extremely quiet, attainable through pure mind, devoid of name and shape, and without egotism. 5/19/4

एक एव परो ह्यात्मा भगवानीश्वरोऽव्ययः । ७।६।२१।।

EKA EVA PARO HYATMA BHAGAVAN-EESHVARO-VYAYAH

The self is only one supreme indestructible, and omnipotent Lord. 7/6/21 1/2

आत्मा नित्योऽव्ययः शुद्ध एकः क्षेत्रज्ञ आश्रयः ।
अविक्रियः स्वदृग्घेतुर्व्यापकोऽसङ्ग्यनावृतः ।। ७।७।१९

ATMA NITYO-VYAYAH SHUDDHA EKAH KSHETRA-JNA ASHRAYAH
AVI-KRIYAH SVA-DRIGGHETUR-VYAPAKO-SANGY-ANAVRITAH

The soul is alone, constant, indestructible, pure, omniscient, asylum, unchangeable, self-seer, centre of all causes, omnipresent, absolute and undeluded. 7/7/19

सुखमस्यात्मनो रूपं सर्वेहोपरतिस्तनुः । ७।१३।२६।।

SUKHAM-ASYATMANO ROOPAM SARVEHOPARATIS-TANUH

Happiness is the sign of this self shining free of all gestures. 7/13/26 1/2

एकस्त्वमात्मा पुरुषः पुराणः
सत्यः स्वयंज्योतिरनन्त आद्यः ।
नित्योऽक्षरोऽजस्रसुखो निरञ्जनः
पूर्णोऽद्वयो मुक्त उपाधितोऽमृतः ॥ १०।१४।२३

EKAS-TVAM-ATMA PURUSHAH PURANAH
SATYAH SVAYAM-JYOTIRANANTA ADYAH
NITYO-KSHARO-JASRA-SUKHO NIRANJANAH
POORNO-DVAYO MUKTA UPADHITO-MRITAH

Thou art one self that is Supreme Being, primeval, real, self-light, infinite, foremost, permanent, immutable, constant bliss, unstained, full, non-dual, free from limitation or ignorance and immortal. 10/14/23

सत्यं ज्ञानमनन्तं यद् ब्रह्मज्योतिः सनातनम् । १०।२८।१५।।

SATYAM JNANAM-ANANTAM YAD BRAHMA-JYOTIH SANATANAM

That Brahman (Ultimate Reality) is the self-luminous, truth, knowledge, infinite and eternal. 10/28/15 1/2

विशुद्धविज्ञानघनं स्वसंस्थया
समाप्तसर्वार्थममोघवाञ्छितम् ।
स्वतेजसा नित्यनिवृत्तमाया-
गुणप्रवाहं भगवन्तमीमहि ॥ १०।३७।२२

VISUDDHA-VIJNANA-GHANAM SVA-SAMSTHAYA
SAMAPTA-SARVARTHAM-AMOGHA-VANCHHITAM
SVATEJASA NITYA-NIVRITTA-MAYA-
GUNA-PRAVAHAM BHAGAVANTAM-EEMAHI

I take refuge in the Lord, who is pure, all-Knowledge, who remaining in His Bliss has attained all objects of His unerring desire, who, through Self light, has always dispelled Maya (illusion) and its current of qualities. 10/37/22

नमो विज्ञानमात्राय सर्वप्रत्ययहेतवे ।
पुरुषेशप्रधानाय ब्रह्मणेऽनन्तशक्तये ॥ १०।४०।२९

NAMO VIJNANA-MATRAYA SARVA-PRATYAYA-HETAVE
PURUSHESHA-PRADHANAYA BRAHMANE-NANTA-SHAKTAYE

Salutation to the only Pure Intelligence the Cause of all knowledge, known as Purusha (Person self), Isha (Lord), Pradhana (Primary Power), Brahman (Supreme Spirit), the Omnipotent. 10/40/29

आत्मा ज्ञानमयः शुद्धो व्यतिरिक्तोऽगुणान्वयः । १०।४७।३१।।

ATMA JNANA-MAYAH SHUDDHO VYATIRIKTO-GUNANVAYAH

The Self is all intelligence, pure, free (from ignorance), unattached to any quality.

10/47/31 1/2

नात्मनोऽन्येन संयोगो वियोगश्चासतः सति ।
तद्धेतुत्वात्तत्प्रसिद्धेर्दृग्रूपाभ्यां यथा रवेः ।। १०।५४।४६

NATMANO-NYENA SAM-YOGO VI-YOGASH-CHASATAH SATI
TAD-DHETU-TVAT-TAT-PRASIDDHER-DRIG-ROOPABHYAM YATHA RABEH

O' virtuous woman ! There is neither union nor disunion of self with other objects, which are unreal known merely in the source of self inteligence like that of the sun with the eye, and the form.

10/54/46

नमामि त्वाऽनन्तशक्तिं परेशं
सर्वात्मानं केवलं ज्ञप्तिमात्रम् ।
विश्वोत्पत्तिस्थानसंरोधहेतुं
यत्तद्ब्रह्म ब्रह्मलिङ्गं प्रशान्तम् ।। १०।६३।२५

NAMAMI TVANANTA-SHAKTIM PARESHAM
SARVATMANAM KEVALAM JNAPTI-MATRAM
VISHVOT-PATTI-STHANA-SAMRODHA HETUM
YAT TAD-BRAHMA BRAHMA-LINGAM PRASHANTAM

I bow down to you who are great Lord, having infinite power, soul of all, pure, knowledge only, cause of creation,

protection and destruction of the universe, characteristic of Brahma, calm and Brahma (Ultimate Reality).
10/63/25

एकं स्वयं ज्योतिरनन्यमव्ययं
स्वसंस्थया नित्यनिरस्तकल्मषम् ।
ब्रह्माख्यमस्योद्भवनाशहेतुभि:
स्वशक्तिभिर्लक्षितभावनिर्वृतिम् ।। १०।७०।५

EKAM SVAYAM JYOTIRANANYAM-AVYAYAM
SVA-SAMSTHAYA NITYA-NIRASTA-KALMASHAM
BRAHMAKHYAM-ASYOD-BHAVA-NASHA-HETUBHIH
SVA-SHAKTIBHIR-LAKSHITA-BHAVA-NIRVRITIM

(Lord Krishna — incarnation of God — meditates upon His own Self, that is,) One (Infinite), self-effulgence, non-dual, immutable, constantly free from ignorance, self-existence and bliss, marked by his own powers, the causes of the rising, living and absorbing of this universe and known as the Ultimate Reality Bliss.
10/70/5

तद्ब्रह्म परमं सूक्ष्मं चिन्मात्रं सदनन्तकम् । १०।८८।१०।।

TAD-BRAHMA PARAMAM SOOKSHMAM CHIN-MATRAM SAD-ANANTAKAM

The Ultimate Reality (Brahma) is extremely subtle, the pure consciousness, the genuine Reality and the infinite Eternity.
10/88/10 1/2

सत्वं रजस्तम इति त्रिवृदेकमादौ
सूत्रं महानहमिति प्रवदन्ति जीवम् ।
ज्ञानक्रियार्थफलरूपतयोरुशक्ति
ब्रह्मैव भाति सदसच्च तयोः परं यत् ।। ११।३।३७

SATVAM RAJAS-TAMA ITI TRIVRID-EKAM-ADAU
SOOTRAM MAHAN-AHAM-ITI PRAVADANTI JEEVAM
JNANA-KRIYARTHA-PHALAROOPATAYORUSHAKTI
BRAHMAIVA BHATI SAD-ASACHCHA TAYOH PARAM YAT

The only one Ultimate Reality (Brahma) is described as the threefold Nature (Prakriti) with purity, emotion and ignorance (Satwa, Raja and Tama) in the beginning of the creation. Then that is described as great Mahattatva (intellectual prominent power), sutratma (subtle active prominent principle), and Aham (egoism). The Supreme Spirit with manifold power appears in the forms of knowledge, action, matter, result, cause, effect, indeed higher than these. 11/3/37

तदेवमात्मन्यवरुद्धचित्तो
न वेद किंचिद्बहिरन्तरं वा । ११।९।१३।।

TAD-EVAM-ATMANY-AVARUDDHA-CHITTO
NA-VEDA KINCHID-VAHIRANTARAM VA

The mind, engrossed in the self, knows nothing either interior or exterior. 11/9/13 1/2

परावराणां परम आस्ते कैवल्यसंज्ञितः ।
केवलानुभवानन्दसन्दोहो निरुपाधिकः ।। ११।९।१८

PARAVARANAM PARAMA ASTE KAIVALYA SANJNITAH
KEVALANUBHAVANANDA-SANDOHO NIRUPADHIKAH

That supreme Lord, superior to cause and effect, remains as absolute unity, pure self - consciousness - bliss, without ignorance. 11/9/18

विलक्षणः स्थूलसूक्ष्माद्देहादात्मेक्षिता स्वदृक् । ११।१०।८।।

VILAKSHANAH STHOOLA-SOOKSHMAD-DEHAD-ATMEKSHITA SVADRIK

Being different from gross and subtle bodies, Atma (Self) remains seer and self-knowledge. 11/10/8 1/2

यदेतदात्मनि जगन्मनोवाक्प्राणसंहतम् ।
सर्वं मायेति तर्केण स्वस्थस्त्यक्त्वा न तत्स्मरेत्।। ११।१८।२७

YAD-ETAD-ATMANI JAGAN-MANO-VAK-PRANA-SAMHATAM
SARVAM MAYETI TARKENA SVASTHAS-TYAKTVA NA TAT-SMARET

Cognising all this world, to be the combination of mind, speech and vital breath as illusion in Self, leaving these, and being self-abiding, do not remember these again. 11/18/27

तस्मात्सर्वात्मना तात निगृहाण मनो धिया ।
मय्यावेशितया युक्त एतावान्योगसंग्रहः ।। ११।२३।६१

TASMAT-SARVATMANA TATA NIGRIHANA MANO DHIYA
MAYY-AVESHITAYA YUKTA ETAVAN-YOGA-SANGRAHAH

Oh pupil (Uddhava) ! Therefore, control the mind completely by Buddhi (discriminating intellect) concentrated in me (the Supreme Being). This is the epitome of contemplation. 11/23/61

आसीज्ज्ञानमथो अर्थ एकमेवाविकल्पितम् ।
यदा विवेकनिपुणा आदौ कृतयुगेऽयुगे ।। ११।२४।२

ASIJ-JNANAM-ATHO ARTHA EKAM EVAVIKALPITAM
YADA VIVEKANIPUNA ADAU KRITA-YUGE-YUGE

Before the origin of time and in the first age (the golden age or the age of truth and purity) even when the persons became skilled in discrimination there was only one entity of knowledge and matter, without any difference, the ultimate Reality. 11/24/2

तन्मायाफलरूपेण केवलं निर्विकल्पितम् ।
वाङ्मनोऽगोचरं सत्यं द्विधा समभवद्बृहत् ।। ११।२४।३

TAN-MAYA-PHALA-ROOPENA KEVALAM NIR-VIKALPITAM
VANG-MANO-GOCHARAM SATYAM DVIDHA SAMA-BHAVAD-BRIHAT

That pure absolute great truth, beyond reach of speech and mind, procreated into two,in forms of illusion and reflection. 11/24/3

तयोरेकतरो ह्यर्थः प्रकृतिः सोभयात्मिका ।
ज्ञानं त्वन्यतमो भावः पुरुषः सोऽभिधीयते ।। ११।२४।४

TAYOREKATARO HY-ARTHAH PRAKRITIH SOBHAYATMIKA
JNANAM TVANYATAMO BHAVAH PURUSHAH SO-BHIDHEEYATE

Of these two, one is matter Prakriti (active Principle), that is, cause and effect both. Another existence is knowledge, that is called the Purusha (Supreme Being). 11/24/4

सर्गः प्रवर्तते तावत्पौर्वापर्येण नित्यशः ।
महान्गुणविसर्गार्थः स्थित्यन्तो यावदीक्षणम् ।। ११।२४।२०

SARGAH PRAVARTATE TAVAT- PAURVAPARYENA NITYASHAH
MAHAN-GUNA-VISARGARTHAH STHITY-ANTO YAVAD-EEKSHANAM

Creation proceeds continually in the form of cause and effect (for the individual soul) spreading forth great property, existing and ending so long as the reflecting power of the Supreme Lord is in action. 11/24/20

आत्मा केवल आत्मस्थो विकल्पापायलक्षणः । ११।२४।२७।।

ATMA KEVALA ATMASTHO VIKALPAPAYA-LAKSHANAH

Pure self is self-abiding, characteristic of dissolution of ignorance.

11/24/27 1/2

आत्मैव तदिदं विश्वं सृज्यते सृजति प्रभुः ।
त्रायते त्राति विश्वात्मा ह्रियते हरतीश्वरः ।। ११।२८।६

ATMAIVA TAD-IDAM VISHVAM SRIJYATE SRIJATI PRABHUH
TRAYATE TRATI VISHVATMA HRIYATE HARATEESHVARAH

The omnipotent Supreme Self Himself creates and this universe is created. The universal Self protects and the universe is protected. The supreme Lord destroys and the creation is destroyed.

11/28/6

आत्माऽव्ययोऽगुणः शुद्धः स्वयंज्योतिरनावृतः । ११।२८।११।।

ATMA-VYAYO-GUNAH SHUDDHAH SVAYAM-JYOTIRANAVRITAH

The self is indestructible, attributeless, pure, self-luminous and free from ignoranee. 11/28/11 1/2

एतावानात्मसंमोहो यद्विकल्पस्तु केवले ।
आत्मन्नृते स्वमात्मानमवलम्बो न यस्य हि ।। ११।२८।३६

ETAVAN-ATMA-SAM-MOHO YAD-VIKALPASTU KEVALE
ATMAN-NRITE SVAM-ATMANAM-AVALAMBO NA YASYA HI

It would be self-illusion (ignorance of mind) to think that in the pure Self there is doubt. because the adoption or basis of which is not found without the Self Itself. 11/28/36

सर्वं ब्रह्मात्मकं तस्य विद्ययात्ममनीषया ।
परिपश्यन्नुपरमेत्सर्वतो मुक्तसंशयः ।। ११।२६।१८

SARVAM BRAHMATMAKAM TASYA VIDYAYATMA-MANEESHAYA
PARIPASHYAN-NUPARAMET SARVATO MUKTA-SAMSHAYAH

Perceiving, by his cognising intellect,all Supreme Spirit (Pure Conscionsness) he rests in Self (intelligence) free from all doubts. 11/29/18

बुद्धीन्द्रियार्थरूपेण ज्ञानं भाति तदाश्रयम् ।
दृश्यत्वाव्यतिरेकाभ्यामाद्यन्तवदवस्तु यत् ।। १२।४।२३

BUDDHEENDRIYARTHA-ROOPENA JNANAM BHATI TAD-ASHRAYAM
DRISHYATVAVYATIREKABHYAM-ADYANTAVAD-AVASTU YAT

There appears knowledge, in the form of intellect, organs and matter, the basis of these all. That all having the beginning and the end is unreal due to the state of being object of cognizance and possessing no separate existence from the cognizance (the pure knowledge). 12/4/23

यदैवमेतेन विवेकहेतिना
मायामयाहंकरणात्मबन्धनम् ।

छित्वाऽच्युतात्मानुभवोऽवतिष्ठते
तमाहुरात्यन्तिकमङ्ग संप्लवम् ।। १२।४।३४

YADAIVAM-ETENA VIVEKA-HETINA
MAYA-MAYAHAMKARANATMA-BANDHANAM
CHHITVA-CHYUTATMANUBHAVO-VATISHTHATE
TAM-AHURATYANTIKAM-ANGA SAM-PLAVAM

When thus the person cuts his own bondage which is egoism, the form of illusion or ignorance with this weapon of discrimination, he absorbs in the experience of the imperishable Supreme Self. That is called the ultimate absorption. 12/4/34

मनः सृजति वै देहान्गुणान्कर्माणि चात्मनः ।
तन्मनः सृजते माया ततो जीवस्य संसृतिः ।। १२।५।६

MANAH SRIJATI VAI DEHAN GUNAN KARMANI CHATMANAH
TAN-MANAH SRIJATE MAYA TATO JEEVASYA SAMSRITIH

The mind creates really the bodies, properties and actions of self. Maya (illusion or active principle) creates that mind. Hence there is transmigration of the individual soul.
12/5/6

रजःसत्त्वतमोवृत्त्या जायतेऽथ विनश्यति । १२।५।७।।

RAJAH-SATVA-TAMOVRITYA JAYATE-THA VINASHYATI

Birth, living and death alike take place through the actions of emotion, good and gross properties. 12/5/7 1/2

न तत्रात्मा स्वयं ज्योतिर्यो व्यक्ताव्यक्तयोः परः ।
आकाश इव चाधारो ध्रुवोनन्तोपमस्ततः ।। १२।५।८

NA TATRATMA SVAYAM JYOTIR-YO VYAKTAVYAKTAYOH PARAH
AKASHA IVA CHADHARO DHRUVONANTOPAMASTATAH

There is not born or destroyed the Self that is self illumination beyond the visible and the invisible,basis of all like the sky (identical), genuine, infinite, highest, and all-pervading.

12/5/8

अहं ब्रह्म परं धाम ब्रह्माहं परमं पदम् ।
एवं समीक्षन्नात्मानमात्मन्याधाय निष्कले ।। १२।५।११
न द्रक्ष्यसि शरीरं च विश्वं च पृथगात्मनः । १२।५।१२।।

AHAM BRAHMA PARAM DHAMA BRAHMAHAM PARAMAM PADAM
EVAM SAMEEKSHAN-NATMANAM-ATMANY-ADHAYA NISHKALE
NA DRAKSHYASI SHAREERAM CHA VISHVAM CHA PRITHAG-ATMANAH

I am the Supreme Spirit, the Supreme Resort and the Supreme Reality, the Supreme Source. Thus realising the Self and keeping the mind fixed in the pure Self, you will not see the body as well as the world as different from the Self.

12/5/11-12 1/2

प्रपन्नोऽस्म्यङ्घ्रिमूलं ते प्रपन्नाभयदं हरे ।
यन्माययापि विबुधा मुह्यन्ति ज्ञानकाशया ।। १२।१०।२

PRA-PANNOSMY-ANGHRIMOOLAM TE PRA-PANNABHAYADAM HARE
YAN-MAYAYAPI VIBUDHA MUHYANTI JNANA-KASHAYA

Oh Hari (dispeller of ignorance)! I resort to your feet, giver of fearlessness to the suppliant, by whose Maya (imaginary power) shining like intellect even gods are deluded with ignorance. 12/10/2

तच्छुद्धं विमलं विशोकममृतं सत्यं परं धीमहि । १२।१३।१९।

TACH-CHHUDDHAM VIMALAM VISHOKAM-AMRITAM SATYAM PARAM DHEEMAHI

We meditate upon that pure, stainless, griefless, immortal and supreme Reality. 12/13/19 1/4

श्रीदेवीभागवतम्

ॐ सर्वचैतन्यरूपां तामाद्यां विद्यां च धीमहि
बुद्धिं या नः प्रचोदयात् । १।१।१

SHREE DEVEEBHAGAVATAM

OM SARVA-CHAITANYA-ROOPAM TAM-ADYAM VIDYAM CHA DHEEMAHI BUDDHIM YA NAH PRACHODAYAT

Om (Supreme Being, the basis of sound)! We meditate upon that entire pure consciousness, foremost and the conscious Power that directs our intellect. 1/1/1/

सर्वम् खल्विदमेवाहं नान्यदस्ति सनातनम् । १।१५।५२

SARVAM KHALVIDAM-EVAHAM NANYAD-ASTI SANATANAM

I am truly all this. Nothing else is eternal. 1/15/52

एकमेवाद्वितीयं वै ब्रह्म नित्यं सनातनम् ।
द्वैतभावं पुनर्याति कालउत्पत्तिसंज्ञके ।। ३।६।४

EKAM-EVADVITIYAM VAI BRAHMA NITYAM SANATANAM
DVAITA-BHAVAM PUNAR-YATI KALA-UTPATTI-SANJNAKE

There is really only one, without a second, constant and eternal Supreme Spirit (Brahma). That goes again into duality known as time and origin. 3/6/4

चैतन्यं सर्वभूतेषु यत्तद्विद्धि परात्मकम् ।
तेजः सर्वगतं नित्यं नानाभावेषु नारद ।। ३।७।१२

CHAITANYAM SARVA-BHOOTESHU YAT-TAD-VIDDHI PARATMAKAM
TEJAH SARVA-GATAM NITYAM NANA-BHAVESHU NARADA

Oh Narada! Know that the Supreme Soul is pure consciousness in all beings, eternal, self light pervading through all forms of beings and substances. 3/7/12

ज्ञानरूपं निराकारं निदानं तत्प्रचक्षते । ३।७।३९।।

JNANA-ROOPAM NIRAKARAM NIDANAM TAT-PRACHAKSHATE

The supreme self is regarded as self intelligence formless and the first cause. 3/7/39 1/2

चिच्छक्तिः सर्वभूतेषु रूपं तस्यास्तदेव हि । ५।३३।५६।।

ÇHIÇH-CHHAKTIH SARVA-BHOOTESHU ROOPAM TASYAS-TAD-EVA HI

The intellectual power in all beings is that Self-light, which is truly the feature of that power. 5/33/56 1/2

तदात्मरूपं चित्संवित्परब्रह्मैकनामकम् । ७।३२।२।।

TAD-ATMA-ROOPAM CHIT-SAMVIT PARA-BRAHMAIKA-NAMAKAM

The self feature is named as pure consciousness, intelligence and Supreme Spirit. 7/32/2 1/2

अप्रतर्क्यमनिर्देश्यमनौपम्यमनामयम् ।
तस्य काचित् स्वतः सिद्धा शक्तिर्मायेति विश्रुता ।। ७।३२।३

APRATARKYAM-ANIRDESHYAM-ANAUPAMYAM-ANAMAYAM
TASYA KACHIT SVATAH SIDDHA SHAKTIR-MAYETI VISHRUTA

That Self is unimaginable, indescribable, incomparable, free from ignorance. His indefinable inherent power is well-known as Maya 7/32/3

न सती सा नाऽसती सा नोभयात्मा विरोधतः ।
एतद्विलक्षणा काचिद्वस्तुभूताऽस्ति सर्वदा ।। ७।३२।४

NA SATEE SA NA-SATEE SA NOBHAYATMA VIRODHATAH
ETAD-VILAKSHANA KACHID-VASTUBHOOTASTI SARVADA

That power is neither real, nor unreal, nor both being opposite contrast. That is, different from these, incomprehensible, existing ever (till liberation or knowledge of self).
7/32/4

तस्यां कर्माणि जीवानां जीवाः कालाश्च संचरे ।
अभेदेन विलीनाः स्युः सुषुप्तौ व्यवहारवत् ।। ७।३२।६

TASYAM KARMANI JEEVANAM JEEVAH KALASH-CHA SANCHARE
ABHEDENA VILEENAH SYUH SUSHUPTAU VYAVAHARA VAT

Actions of the individual self, the individual soul and time vanish completely without difference in that power (Maya) at the dissolution of the world like life-affairs in dreamless sleep.
7/32/6

स्वप्रकाशं च चैतन्यं न परेण प्रकाशितम् । ७।३२।१२।।

SVA-PRAKASHAM CHA CHAITANYAM NA PARENA PRAKASHITAM

Intelligence is self-luminous and not illumined by any other.
7/32/12 1/2

श्रीशिवमहापुराणम्

सत्यं ज्ञानमनन्तं च परानन्दम्परंमहः । रु. १।६।११

SHREE SHIVAMAHAPURANAM

SATYAM JNANAM-ANANTAM CHA PARANANDAM-PARAM-MAHAH

Supreme Effulgence is Truth (existence), intellect, infinitude as well as supreme bliss. RU 1/6/11

अद्वितीयमनाद्यन्तमविकाशं चिदात्मकम् । रु. १।६।१३

ADVITEEYAM-ANADYANTAM-AVIKASHAM CHIDATMAKAM

That Supreme Spirit is nondual, without beginning and without end (constant), invisible (unchangeable) and pure consciousness. RU 1/6/13

शक्तिस्तदैकलेनापि स्वैरं विहरता तनुः ।
स्वविग्रहात्स्वयं सृष्टा स्वशरीरानपायिनी ।। रु. १।६।१९

SHAKTIS TADAIKALENAPI SVAIRAM VIHARATA TANUH
SVAVIGRAHAT SVAYAM SRISHTA SVASHAREERANAPAYINEE

That (Lord) alone, amusing at his own will, created the sublime power, the Self-form. That power, which is inseparable from his form, is created by Himself from his own expansion (Self). RU 1/6/19

परतत्वं विजानीहि विज्ञानं परमेश्वरि।
द्वितीयं स्मरणं यत्र नाहं ब्रह्मेति शुद्धधीः ।। रु. २।२३।१३

PARA-TATVAM VIJANEEHI VIJNANAM PARAMESHVARI
DVITEEYAM SMARANAM YATRA NAHAM BRAHMETI SUDDHADHEEH

Oh Supreme Power (Goddess)! Know the Supreme Reality Pure Consciousness where there is no other recollection but the pure conscience that I am the Supreme Spirit. RU 2/23/13

सर्वव्यापी प्रकाशात्मा भासरूपो हि चिन्मयः। कै. १२।१११

SARVA-VYAPEE PRAKASHATMA BHASA-ROOPO HI CHIN-MAYAH

The Supreme Spirit is all pervading, lustrous Self, pure light and pure intellect. KAI 12/111

न शिवेन विना शक्तिर्न शक्त्या च विना शिवः। वा. ४।१२

NA SHIVENA VINA SHAKTIR NA SHAKTYA CHA VINA SHIVAH

There is no Shakti (Supreme Power) without Shiva (Supreme Lord) and no Shiva without Shakti. VA 4/12

शक्तौ यया शिवो नित्यं भुक्तौ मुक्तौ च देहिनाम्।
आद्या सैका पराशक्तिश्चिन्मयी शिवसंश्रया ।। वा. ४।१३

SHAKTAU YAYA SHIVO NITYAM BHUKTAU MUKTAU CHA DEHINAM
ADYA SAIKA PARA-SHAKTISH CHIN-MAYEE SHIVA-SAMSHRAYA

By that power Shiva is capable ever in giving enjoyment and liberation to beings having bodies. That is alone fore-

most intellectual Supreme Power abiding in Shiva (Supreme Lord). VA 4/13

सैका परा च चिद्रूपा शक्तिः प्रसवधर्मिणी ।
विभज्य वहुधा विश्वं विदधाति शिवेच्छया ।। वा. ४।१५

SAIKA PARA CHA CHIDROOPA SHAKTIH PRASAVA-DHARMINEE
VIBHAJYA BAHUDHA VISHVAM VIDADHATI SHIVECH-CHHAYA

That alone is Supreme Intellectual Power endowed with procreating nature. That makes the universe, diversifying it into manifold pattern, by the will of the Supreme Lord (Shiva).
VA 4/15

शिवेच्छया पराशक्तिः शिवतत्वैकतां गता ।
ततः परिस्फुरत्यादौ सर्गे तैलं तिलादिव ।। वा. ४।१८

SHIVE-CHCHHAYA PARA-SHAKTIH SHIVA-TATVAIKATAM GATA
TATAH PARISPHURATY-ADAU SARGE TAILAM TILAD-IVA

By the will of the Supreme Lord (Shiva), the Supreme Power merged into one entity of the Supreme Spirit, thence spreads out in the beginning, like oil from sesamum. VA 4/18

न हि शक्तिमतश्शक्त्या विप्रयोगोऽस्ति जातु चित् ।
तस्माच्छक्तेः शक्तिमतस्तादात्म्यान्निर्वृतिर्द्वयोः ।। वा. ७।२१

NAHI SHAKTIMATASH-SHAKTYA VIPRAYOGOSTI JATU CHIT
TASMACH-CHHAKTEH SHAKTIMATAS-TADATMYAN-NIRVRITIR-DVAYOH

There is never separation of power from the powerful. Therefore, there is the final bliss through the unity of both the power and the powerful. VA 7/21

तस्मात् क्रमेण संत्यज्य बाह्यमाभ्यन्तरं तथा ।
ज्ञानेन ज्ञेयमालोक्याज्ञानं चापि परित्यजेत् ।। वा. ११।५२

TASMAT KRAMENA SANTYAJYA BAHYAMABHYANTARAM TATHA
JNANENA JNEYAMALOKYAJNANAM CHAPI PARITYAJET

Therefore, gradually leaving the interior and the exterior and cognising the knowable by intellect (knowledge) give up ignorance as well. VA 11/52

श्रीविष्णुमहापुराणम्

तच्च ज्ञानमयं व्यापि स्वसंवेद्यमनौपमम् । १।२२।४२

SHREE VISHNUMAHAPURANAM

TACHCHA JNANA-MAYAM VYAPI SVA-SAMVEDYAM ANAUPAMAM

That Supreme Reality is pure intelligence, omnipresent, self-knowable and incomparable. 1/22/42

ज्ञानमेव परं ब्रह्म ज्ञानं बन्धाय चेष्यते ।
ज्ञानात्मकमिदं विश्वं न ज्ञानाद्विद्यते परम् ।। २।६।५०

JNANAM EVA PARAM BRAHMA JNANAM BANDHAYA CHESHYATE
JNANATMAKAM-IDAM VISHVAM NA JNANAD-VIDYATE PARAM

Knowledge is the Supreme Spirit. Intellect (concerned with the worldly affairs) leads one to bondage. This universe is composed of knowledge There is nothing other than knowledge. 2/6/50

श्रीब्रह्मवैवर्तमहापुराणम्

यो निर्गुणः स निर्लिप्तः शक्तिभिर्न हि संयुतः ।
सिसृक्षुराश्रितः शक्त्या निर्गुणः सगुणो भवेत् ।। ३।४२।३६

SHREE BRAHMAVAIVARTAMAHAPURANAM

YO NIR-GUNAH SA NIR-LIPTAH SHAKTIBHIR NA HI SAM-YUTAH
SISRIKSHURASHRITAH SHAKTYA NIR-GUNAH SAGUNO BHAVET

He, who is attributeless, is unattached and not joined with powers. Desiring to create, the attributeless one unites with power and becomes full of attributes. 3/42/36

श्रीमहाभारतम्

अन्तवन्त इमे देहा नित्यस्योक्ता शरीरिणः । ६।२।१८।।

SHREE MAHABHARATAM

ANTAVANTA IME DEHA NITYASYOKTA SHAREERINAH

These bodies. of the permanent individual Soul, are said to be perishable. 6/2/18 1/2

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः । ६।२।२४।।

NITYAH SARVA-GATAH STHANURACHALO-YAM SANATANAH

This self is eternal, ommipresent, immutable, immovable and perpetual (Ever identical Self). 6/2/24 1/2

निर्द्वन्द्वो नित्यसत्वस्थो निर्योगक्षेम आत्मवान् । ६।२।४५।।

NIR-DVANDVO NITYA-SATVASTHO NIR-YOGA-KSHEMA ATMA-VAN

Be non-dual, constantly self-abiding, far from acquisition and preservation, and self-possessed. 6/2/45 1/2

अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते । ६।१३।१२।।

ANADI-MAT PARAM BRAHMA NA SAT-TAN-NASAD-UCHYATE

That Supreme Spirit, without any beginning, is called neither real (cause) nor unreal (effect). 6/13/12 1/2

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य धिष्ठितम् । ६।१३।१७।।

JNANAM JNEYAM JNANA-GAMYAM HRIDI SARVASYA DHISTHITAM

The Self Supreme Essence is knowledge, the knowable, perceived by knowledge and resorted within the heart of all. 6/13/17 1/2

श्रीमदध्यात्मरामायणम्

विभावयेदेकमनन्यसाधनो
विज्ञानदृक्केवल आत्मसंस्थितः ।। उ. ५।४६।।

SHREE MADADHYATMARAMAYANAM

VIBHAVAYED-EKAM-ANANYA-SADHANO
VIJNANA-DRIK-KEVALA ATMA-SAMSTHITAH

Think of the only entity, through identical concentration, being conscious of perceptive vision, pure, self-existent and self-abiding. U 5/46 1/2

पूर्णश्चिदानन्दमयोऽवतिष्ठते
न वेद बाह्यं न च किंचिदान्तरम् ।। उ. ५।४७।।

PURNASH-CHID-ANANDA.MAYO-VATISHTHATE
NA VEDA BAHYAM NA CHA KINCHID-ANTARAM

He remains as entire (pure) intelligence bliss and knows nothing, exterior or interior. U 5/47 1/2

श्रीश्रीतन्त्रराजतन्त्रम्

यन्मनः क्लेशविश्रान्तेः स्थानं निःशेषकल्मषम् ।
सुखास्पदं स्वगं विश्वमयं चिद्वेद्यवेदनात् ।। ३०।४६

SHREE SHREE TANTRARAJATANTRAM

YAN-MANAH KLESHA-VISHRANTEH STHANAM NIH-SHESHA-KALMASHAM
SUKHASPADAM SVAGAM VISHVA-MAYAM CHID-VEDYA-VEDANAT

The intelligence is that state where all ignorance of mind ends. It is free of ignorance. It is the centre of Bliss, is Self and universal Being, being knower, knowable and knowledge. 30/49

यज्ज्ञानमिदमोज्ञानं यज्ज्ञानमहमस्तथा ।
द्वयोरपि च यज्ज्ञानं तज्ज्ञानं विद्धि मे वपुः ।। ३६।११

YAJ-JNANAM-IDAMO-JNANAM YAJ-JNANAM-AHAMAS-TATHA
DVAYORAPI CHA YAJ-JNANAM TAJ-JNANAM VIDDHI ME BAPUH

Know that Knowledge my Self-feature which is the Knowledge of both, of the Knowledge of this and of the Knowledge of egotism. 36/11

स्थिरः स्वात्मप्रकाशः स्यान्नित्योऽप्रतिभटो महान् । ३६।१३।।

STHIRAH SVATMA PRAKASHAH SYAN-NITYO-PRATIBHATO MAHAN

Self effulgence is constant, enternal, non-dual and great. 36/13 1/2

त्वन्मयी धीः समाख्याता मन्मयी चिदुदीरिता ।
उभयैक्याद्विवेकात्मा जीवोऽन्यस्तु विवेकवान् ।। ३६।३५

TVAN-MAYI DHEEH SAMA-KHYATA MAN-MAYI CHID-UDEE-RITA
UBHAYAIKYAD-VIVEKATMA JIVO-NYASTU VIVEKA-VAN

That aspect which is Tvanmayi (Shaktimayi) i.e. state of apprehending objects is called Dhee (Intellectual power) and that aspect which is Manmayi (Shivamayi) i.e. state of consciousness is called 'Chit.' Both being undifferentiated consciousness is Atman (Self.) Another realiser is Jeeva (individual Soul). 36/35

श्रीज्ञानार्णवतन्त्रम्

परमात्मस्वरूपेयं विश्वस्पन्दनरूपिणी । २४।७८।।

SHREE JANARNAVATANTRAM

PARAMATMA-SVA-ROOPEYAM VISHVA-SPANDANA-ROOPINEE

The nature of the Supreme Being is this power procreating the universe. 24/78 1/2

निष्प्रपञ्चं निराभासं केवलं ब्रह्म सत्कलम् ।। २४।८७।।

NISH-PRAPANCHAM NIRA-BHASAM KEVALAM BRAHMA SATKALAM

The Supreme Spirit is without diversity. without reflection, absolute, self-existence 24/87 1/2

श्रीश्रीकुलार्णवतन्त्रम्

अरूपं भावनागम्यं परं ब्रह्म कुलेश्वरि ।
निष्कलं निर्मलं नित्यं निर्गुणं व्योमसन्निभम् ।। ३।९२
अनन्तमव्ययं तत्त्वं मनोवाचामगोचरम् ३।९३।।

SHREE SHREE KULARNAVATANTRAM

AROOPAM BHAVANA-GAMYAM PARAM BRAHMA KULESVARI
NISH-KALAM NIR-MALAM NITYAM NIR-GUNAM VYOMA-SANNIBHAM
ANANTAM-AVYAYAM TAT-TVAM MANOVACHAM-AGOCHARAM

Oh Great Goddess (Super Power)! Supreme Spirit is formless, perceived through devotion, entire, pure, perennial, and attributeless like the sublime sky, infinite, immutable, Reality, beyond the reach of mind and speech. 3/92-93 1/2

अथवा निष्कलं ध्यायेत् सच्चिदानन्दलक्षणम् ।
सर्वतेजोमयं देवि सचराचरविग्रहम् ॥ ४।११५

ATHAVA NISH-KALAM DHYAYET SACH-CHID-ANANDA-LAKSHANAM
SARVA-TEJO-MAYAM DEVI SACHARACHARA-VIGRAHAM

Oh Goddess ! Or meditate upon entire all splendour, the feature of Real Existence-Intelligence- Bliss, with stretching out and dissolution of animate and inanimate beings. 4/115

अन्तस्थानुभवोल्लासो मनोवाचामगोचरः । ५।७३

ANTASTHA-NUBHAVOL-LASO MANO-VACHAM-AGOCHARAH

The bliss ofin-most Self-experience is beyond the reach of mind and speech 5/73

चित्ते स्वातन्त्र्यसारत्वात्तदानन्दमयात्मनः ।
तन्मयत्वाच्च भावानां भावाश्चान्तर्हिता रसे ॥ ७।८५

CHITTE SVATANTRYA-SARATVAT-TAD-ANANDAMAYATMANAH
TAN-MAYA-TVACHCHA BHAVANAM BHAVASH-CHANTARHITA RASE

As the mind of that Self consisting of Bliss is the reposition of his free will and the existing substances are identical with that, they are merged into the Self, the Essence. 7/85

सर्वतेजोमयं ध्यायेत् सच्चिदानन्दनिष्कलम् । ९।५॥

SARVA-TEJO-MAYAM DHYAYET SACH-CHID-ANANDA-NISH-KALAM

Contemplate upon the all-effulgent, taintless, Self-Existence-Intelligence-Bliss. 9/5 1/2

नकिञ्चिच्चिन्तनादेव स्वयं तत्वं प्रकाशते ।
स्वयं प्रकाशिते तत्वे तत्क्षणात्तन्मयो भवेत् ।। ६।१०

NA KINCHICH-CHINTANAD-EVA SVAYAM TATVAM PRAKASHATE
SVAYAM PRAKASHITE TATVE TAT-KSHANAT-TAN-MAYO BHAVET

Without any thought (cession of mental function) the Self Reality (Self Entity) reveals Itself. There remains only the Self when the Self Reality is manifested Itself. 9/10

शक्तिसंगमतन्त्रम्

परब्रह्मात्र प्रकृतिः प्रतिबिम्बस्वरूपिणी ।
भावनावशतो जातो ब्रह्मरूपः सनातनः ।
श्रीदेव्याः कुण्डली देवि स्वेच्छया गुणिता शिवा ।
सर्वा धातुर्भवेच्छक्तिरानन्दघनगोचरा ।
ब्रह्मरूपा चिदानन्दा परब्रह्मैव केवलम् ।
प्रकृतिः परमा शक्तिः विकृतिः प्रतिबिम्बता । प्र. १

SHAKTI-SANGAMA-TANTRAM

PARA-BRAHMATRA PRAKRITIH PRATI-BIMBA-SVAROOPINEE
BHAVANA-VASHATO JATO BRAHMA-ROOPAH SANATANAH
SHREE-DEVYAH KUNDALEE DEVI SVECH-CHHAYA GUNITA SHIVA
SARVA DHATUR-BHAVECH-CHHAKTIRANANDA-GHANA-GOCHARA
BRAHMA-ROOPA CHID-ANANDA PARA-BRAHMAIVA KEVALAM
PRAKRITIH PARAMA SHAKTIH VIKRITIH PRATI-BIMBATA

Prakriti (Primary Supreme Power) is a reflection of Para Brahma (Supreme Spirit.)

Eternal Brahma (Supreme Spirit) is realised through contemplation.

Oh Goddess ! By self-will of the Supreme Being, good Kundalee power of the Supreme Power, grows into manifold power of the Creator resorting to final beatitude of pure Bliss, identical with Brahman (Supreme Being), Intelligence, Bliss, verily absolute Brahman (Pure Supreme Consciousness) alone.

Prakriti (Prime Power) is Supreme Power, Vikriti (procreating power) is a reflection. PRA 1

आदिनारायणः साक्षात् परशंभुः स एव हि ।
तदेव निर्गुणं ब्रह्म बृहत्वाद् ब्रह्म कीर्तितम् ।
शुद्धस्फटिकवद्देवि सैव श्रीः प्रकृतिर्वरा ।
आदिमध्यान्तरहिता गुणातीता महोज्ज्वला ।
उभयोर्मध्यभागे तु प्रतिबिम्बं च यद्भवेत् ।
उभयोः प्रतिबिम्बं तु ह्यर्धनारीश्वरोमतः ।
प्रतिबिम्बं भवेन्माया ततो ब्रह्म महेश्वरः ।
विष्णुरीश्वर इत्याद्याः लोकपालादयः शिवे ।
सृष्टिर्जाता महेशानि तयोरंशसमुद्भवा ।
अविनाशी सदा स्थायी शंभुश्च प्रकृतिस्तथा ।
आद्यन्तरहिता पूर्णा चिद्घनात्मस्वरूपिणी । ता. ७

ADI-NARAYANAH SAKSHAT PARA-SHAMBHUH SA EVA HI
TAD-EVA NIRGUNAM BRAHMA BRIHA-TVAD BRAHMA KEERTITAM
SHUDDHA-SPHATIKA-VAD-DEVI SAIVA SHREEH PRAKRITIR-VARA

AD -MADHYANTA-RAHITA GUNATE ETA MAHOJ-JVALA
UBHAYOR-MADHYA-BHAGE TU PRATI-BIMBAM CHA YAD-BHAVET
UBHAYOH PRATI-BIMBAM TU HY-ARDHA-NAREE-SVARO MATAH
PRATI-BIMBAM BHAVEN-MAYA TATO BRAHMA MAHE-SHVARAH
VISHNUREESHVARA ITYADYAH LOKA-PALADAYAH . SHIVE
SRISHTIR-JATA MAHESHANI TAYOR-AMSHA SAMUD BHAVA
AVINASHEE SADA STHAYEE SHAMBHUSH-CHA PRAKRITIS-TATHA
ADYANTA-RAHITA POORNA CHID-GHANATMA-SVAROOPINEE

Adi Narayan (the foremost Supreme Spirit in the multitude or water) is verily the Para Shambhu (Supreme Spirit Lord)

That truly is attributeless Brahman (Supreme Reality) called Brahman on account of greatness or infinity.

Oh Goddess ! That glorious Prakriti (Prime Power) is (Shreeh) Supreme Origin like pure Crystal, without beginning-middle-end, free from quality, infinitely luminous.

The reflection that happens between the two is the reflection of both known as Ardha-nareeshwara (Lord with half part female i.e. supreme power).

Oh Goddess ! The reflection is Maya (illusory superimposition). Thence Brahma, Maheswarah, Vishnu, Iswara etc. (creator, destroyer, protector, Lord etc.). keepers of the world, are produced out of their mutual parts (nature).

Immutable and eternal is Shambhu (Supreme Being) as well as Prakriti (Supreme power), without beginning and end, complete, pure Self Intelligence.

तेजः पुञ्जमिदं देवि ब्रह्मरूपं सनातनम् ।
तेजः पुञ्जादेकभूतं जगदेतच्चराचरम् ।
एकैव कुण्डली देवि स्वेच्छया गुणिता भवेत् ।
कुण्डलीशिवयोरैक्यं यस्मिन् काले प्रजायते ।
विज्ञानं तु तदेव स्यात्तयोरैक्यं महेश्वरि ।
ब्रह्मानन्दो महाकालः पूर्णब्रह्म सनातनः ।
विज्ञानरूपं तद्ब्रह्म खण्डाखण्डविवर्जितम् ।
मध्ये त्वासनसंस्थानं महासमरसात्मकम् । ता. ८

TEJAH PUNJAM-IDAM DEVI BRAHMA-ROOPAM SANATANAM
TEJAH PUNJAD-EKA-BHOOTAM JAGAD-ETACH-CHARACHARAM
EKAIVA KUNDALEE DEVI SVECH-CHHAYA GUNITA BHAVET
KUNDALEE-SHIVAYORAIKYAM YASMIN KALE PRAJAYATE
VIJNANAM TU TADEVA SYAT TAYORAIKYAM MAHESVARI
BRAHMANANDO MAHAKALAH POORNA-BRAHMA SANATANAH
VIJNANA-ROOPAM TAD-BRAHMA KHANDAKHANDA-VIVARJITAM
MADHYE TVASANA-SAMSTHANAM MAHA-SAMA-RASATMAKAM

Oh Goddess ! This pure lustre or glow is the nature of eternal Brahman (Supreme Essence). From that pure light is one (identical) universe of animate and inanimate beings.

Oh Goddess, ! Kundalee (active Power) alone grows by Self-will.

Oh Great Goddess ! When Kundalee (Power) and Shiva (Lord) become identically one entity, that unity of theirs is, indeed, the pure intelligence.

That is Supreme Bliss, Infinity, Supreme Essence, eternal, pure Consciousness, Ultimate Reality, immutable, pure identical Essence in the union of these two. TA 8

सामरस्यरसो ब्रह्म स एवात्मा प्रकीर्तितः ।
आनन्दान्मादनादात्मा ज्ञानात्मपरमात्मवित् ।
विज्ञानात्मा भवेद्देवि सकृज्जीवस्य दर्शकः । उ. ११

SAMA-RASYA-RASO BRAHMA SA EVATMA PRAKEER-TITAH
ANANDAN-MADANAD-ATMA JNANATMA-PARMATMA-VIT
VIJNANATMA BHAVED-DEVI SAKRIJ-JEEVASYA DARSHAKAH

Oh Goddess ! That identical pure essence, Supreme Spirit, is indeed, called Atman (Self).

Being blissful and delightful,the Soul,realising the knower of Self and Supreme Self becomes pure Self Consciousness, the direct revealer of the individual Self.

U. 11

अथवा सकलं ध्यायेत्तेजः पुञ्जनिभं शिवे ।
एकीभूतं चैतन्यतेजः सदा ध्यायेन्महेश्वरि ।। सु. ६।२२८

ATHAVA SAKALAM DHYAYET-TEJAH PUNJA-NIBHAM SHIVE
EKEE-BHUTAM CHAITANYA-TEJAH SADA DHYAYEN-MAHESVARI

Oh Goddess ! Or meditate upon all like mass of lustre. Oh Goddess!Contemplate always upon identically one conscious lustre. Su 6/228

श्रीमदूर्मिकौलार्णवतन्त्रम्

अदृश्यं परमं तत्त्वं सर्वकारणकारणम् ।
तद्वेत्ति दिव्ययोगेन तस्मिन्दृष्टे शिवः स्वयम् ।
स्थूला विश्वतनुर्देवि सूक्ष्मा चिन्मात्ररूपिणी ।
परा नित्योदिता शान्ता ब्रह्मसत्ता स्वरूपिणी ।
आत्मा कैवल्यरूपं तु सर्वदिक्कालभासकम् ।
नित्योदितं सर्वमयं सर्वव्यापकमेव च ।
सर्वात्मा सुप्रबुद्धश्च नित्यानन्दः सदोदितः ।
एकः स एव विश्वात्मा जीवभूतः प्रकाशकः ।
शिवशक्त्यात्मविभवं शिवशक्तिलयोद्भवम् ।
निस्तत्त्वतत्त्वगहनं शाश्वतं तु निरञ्जनम् ।। प्र.अ.

SHREE MAD-OORMI-KAULARNAVA-TANTRAM

ADRISHYAM PARAMAM TATVAM SARVA-KARANA-KARANAM
TAD-VETTI DIVYA-YOGENA TASMIN-DRISHTE SHIVAH SVAYAM
STHOOLA VISHVA-TANUR-DEVI SOOKSHMA CHIN-MATRA-ROOPINEE
PARA NITYODITA SHANTA BRAHMA-SATTA SVAROOPINEE
ATMA KAIVALYA-ROOPAM TU SARVA-DIK-KALA-BHASAKAM
NITYODITAM SARVA-MAYAM SARVA-VYAPAKAM-EVA CHA
SARVATMA SU-PRABUD-DHASH-CHA NITYANANDAH SADODITAH
EKAH SA EVA VISHVATMA JEEVA-BHOOTAH PRAKASHAKAH
SHIVA-SHAKTY-ATMA-VIBHAVAM SHIVA-SHAKTI-LAYODBHAVAM
NIS-TATTVA-TATTVA-GAHANAM SHASHVATAM TU NIRANJANAM

The Supreme Reality is imperceptible, source of all causes. That is perceived through super concentration. On cognising that, the knower becomes himself Supreme Being (Shiva).

Oh Goddess! Sthula i.e. gross body is the worldly form. Sookshma i.e. the subtle is pure intellect. Para (Higher) is ever shining. Shanta i.e. Peaceful is identical with the Brahma (Supreme Spirit).

Atman (Self) is absolute (Self-existent), illuminating all space and time, ever effulgent, consisting of all, also pervading all. He is verily life of all, pure intelligent, constant Bliss and ever-rising.

He alone is the universal Self, individual Self, revealer.

That is magnanimity of the Self-Union of Shiva and Shakti, the origin and dissolution of Shiva and Shakti, essence of reality without property, eternal and pure. PRA /A

कौलरहस्यम्

परब्रह्मे च प्रकृतिः प्रतिबिम्बस्वरूपिणी । १।३२

KAULA-RAHASYAM

PARA-BRAHME CHA PRAKRITIH PRATI-BIMBA-SVAROOPINEE

Prakriti (Prime Principle) is like a reflection in the Supreme Self. 1/32

निर्वाणं च महेशानि परं ब्रह्मात्मता मता । प. २४

NIRVANAM CHA MAHESHANI PARAM BRAHMATMATA MATA

Oh Goddess ! Liberation is known as (oneness with) the Supreme Self. PA 24

महानिर्वाणतन्त्रम्

सदैकरूपश्चिन्मात्रो विकारपरिवर्जितः । १४।१३०।।

MAHA-NIRVANA-TANTRAM

SADAIKA-ROOPASH-CHIN-MATRO VIKARA-PARI-VARJITAH

The Self is the one, constant, pure intelligence, free from ignorance. 14/130 1/2

ज्ञानमात्मैव चिद्रूपो ज्ञेयमात्मैव चिन्मयः ।
विज्ञाता स्वयमेवात्मा यो जानाति स आत्मवित् ।। १४।१३९

JNANAM-ATMAIVA CHID-ROOPO JNEYAM-ATMAIVA CHIN-MAYAH
VIJNATA SVAYAM-EVATMA YO JANATI SA ATMA-VIT

True knowledge is only Self pure intelligence. The knowable is only Self full of intelligence. The knower is Self himself. He, who knows this, is the knower of the Self. 14/139

कुलचूडामणितन्त्रम्

ब्रह्मोहं स्फुरत (स्फुरित) प्रभम् । ७।८०॥

KULA-CHOODAMANI-TANTRAM

BRAHMOHAM SPHURATA (SPHURITA) PRABHAM

I am the Supreme Spirit, the Self effulgent light. 7/80 1/2

श्रीकालीविलासतन्त्रम्

निर्गुणस्त्वं हि सगुणः कार्यकारणतत्परः । २४।१६॥

SHREE KALEE-VILASA-TANTRAM

NIRGUNAS-TVAM HI SAGUNAH KARYA-KARANA-TATPARAH

Verily you are free from attributes, but intent on cause and effect, are with attributes.

24/16 1/2

गन्धर्वतन्त्रम्

ब्रह्मचिन्तोद्भवानन्दनिवृत्तबाह्यचित्तता । ३४।८७ ॥

GANDHARVA-TANTRAM

BRAHMA-CHINTODBHAVANANDA-NIVRIT-TA-BAHYA-CHITTATA

Bliss of the thought of the Brahman (Supreme Spirit) is free from external thought (oneness). 34/87 1/2

स्वबोधे नान्यबोधेच्छा बोधरूपस्य चात्मनः । ३९।२९।।

SVABODHE NANYA-BODHECH-CHHA BODHA-ROOPASYA CHATMANAH

On the knolwedge of the Self, the pure intelligence Self, there is no desire for other knowledge. 39/29 1/2

यत्प्रकाशात्मकं सर्वं तत्त्वं केवलतां गतम् ।
विमर्शावनिसंप्राप्तमित्येषा तात्विकी स्थितिः ।। ४१।५२

YAT-PRAKASHATMAKAM SARVAM TATVAM KEVALATAM GATAM
VIMARSHAVANI-SAMPRAPTAM-ITYESHA TATVIKEE STHITIH

That all effulgent, Self, absolutely pure realised in the discriminative intellect, is the State of Reality. 41/52

कालोत्तरमहातन्त्रम्

कारणेच्छाप्रवृत्तित्वात्परस्तस्मान्महेश्वरः । प. २७

KALOTTARA-MAHA-TANTRAM

KARANECH-CHHA-PRAVRITTI-TVAT-PARAS-TASMAN-MAHESVARAH

Because of prevalence of sourceful will, the Supreme Lord (Spirit) is superior to that. PA 27

संविद्रूपात्मकं विद्धि क्रियाकालविवर्जितम् । प. ९१

SAMVID-ROOPATMAKAM VIDDHI KRIYA-KALA-VIVARJITAM

Know pure intellect, free from action and time. PA 91

कालानलतन्त्रम्

तत्रैकैव समाराध्या चिच्छक्तिर्ब्रह्मरूपिणी ।
निर्गुणैतन्नामवाच्यानिरूप्याव्यक्तसंभवा ॥ प. १

KALANALA-TANTRAM

TATRAIKAIVA SAMARADHYA CHICH-CHHAKTIR-BRAHMA-ROOPINEE
NIR-GUNAITAN-NAMA-VACHYANIROOPYAVYAKTA-SAMBHAVA

Only one intellectual power identical with Supreme Reality should be meditated. That is called attributeless, incomprehensible and unknown origin. PA 1

सच्चिदानन्दरूपोहमात्मानमिति चिन्तयेत् । प. १०

SACH-CHID-ANANDA-ROOPOHAM-ATMANAM-ITI CHINTAYET

Think of the Self as Self-existence, Intelligence and Bliss. PA 10

अकुलवीरतन्त्रम्

भावाभावविनिर्मुक्त उदयास्तमवर्जितः ।
स्वभावमतिमतं शान्तं मनो यस्य मनोमयम् ।। १।१४

AKULAVEERA-TANTRAM

BHAVABHAVA-VINIRMUKTA UDAYASTAMA-VARJITAH
SVA-BHAVAM-ATIMATAM SHANTAM MANO YASYA MANO-MAYAM

That is he, who is free from being and non-being and is without origin and end, and whose mind is calm pure intellect known as Self lustrous Intellect. 1/14

कौलमार्गे द्वयोः सन्ति कृतका सहजा तथा ।
कुण्डली कृतका ज्ञेया सहजा समरसे स्थिता ।। २।४३

KAULA-MARGE DVAYOH SANTI KRITAKA SAHAJA TATHA
KUNDALEE KRITAKA JNEYA SAHAJA SAMARASE STHITA

In the course of knowledge according to Kaula (process of knowledge) there are two causes called Kritaka (artificial cause) and Sahaja (natural cause). Kundalee (the encircling active power) is artificial while Sahaja (natural) is inherent in Self, the identical Supreme Essence, 2/43

पदव्यञ्जननिर्मुक्तं विमलं सततोदितम् ।
तल्लीने तन्मयात्मानं विन्दते शाश्वतं पदम् ।। २।७३

PADA-VYANJANA-NIRMUKTAM VIMALAM SATATODITAM
TAL-LEENE TAN-MAYATMANAM VINDATE SHASHVATAM PADAM

That is inexpressible by words, pure and constant splendour. On merging into that one realises (attains) the Self identically one with that which is the eternal state. 2/73

चिन्तातीतं भवेत् सोहि योगसंयोगवर्जितम् ।
निर्वाणं वासनाहीनं तृप्तात्मा च निरामयः ।। २।७४

CHINTATEETAM BHAVET SOHI YOGA-SAMYOGA-VARJITAM
NIRVANAM VASANA-HEENAM TRIPTATMA CHA NIRAMAYAH

He becomes free from thinking, free from gain and union, free from senses, liberated, self-satisfied and without ignorance. 2/74

कुलानन्दतन्त्रम्

अभावं भावयेद्देवि सर्वभावविवर्जितम् ।
चित्तं तत्र स्थितं कृत्वा खमध्ये विनियोजयेत् ।। ५७

KULANANDA-TANTRAM

ABHAVAM BHAVAYED-DEVI SARVA-BHAVA-VIVARJITAM
CHITTAM TATRA STHITAM KRITVA KHA-MADHYE VINIYOJAYET

Oh Goddess! Meditate upon that void bereft of all notions. Fixing the mind in that, engage it inside the Self. 57

भावयेत् समरसं देवि प्रभुभृत्यं विचक्षणः । ५८।।

BHAVAYET SAMARASAM DEVI PRABHU-BHRITYAM VICHAKSHANAH

Oh Goddess ! A wise man should think of the identity of Self in the Lord and the servant. 58 1/2

शारदातिलकम्

निर्गुणः सगुणश्चेति शिवो ज्ञेयः सनातनः ।
निर्गुणः प्रकृतेरन्यः सगुणः सकलः स्मृतः ।। १।६

SHARADA-TILAKAM

NIRGUNAH SAGUNASH-CHETI SHIVO JNEYAH SANATANAH
NIRGUNAH PRAKRITER-ANYAH SAGUNAH SAKALAH SMRITAH

The eternal Shiva, Supreme Lord, should be known both with attribute and without attribute. The one, without attribute, is different from Prakriti (Prime active power), and the one with attribute is manifold. 1/6

श्रीप्रपञ्चसारतन्त्रम्

चित्तात्मैक्यधृतस्य प्राणस्य
स्यात्संहृतिः स्थानात् ।
प्रत्याहारो ज्ञेयश्चैतन्य-
युतस्य सम्यगनिलस्य ।। १९।२१

SHREE PRAPANCHA-SARA-TANTRAM

CHITTATMAIKYA-DHRITASYA PRANASYA SYAT-SAMHRITIH STHANAT PRATYAHARO JNEYASH-CHAITANYA-YUTASYA SAMYAG-ANILASYA

Vital breath held united with intellect and Self withdraws from the position. Know Pratyahara (withdrawal) of complete breath united with intelligence. 19/21

सत्तामात्रं शुद्धं नित्यमपि
निरञ्जनञ्च यत्प्रोक्तम् । १९।२३।।
तत्प्रविचिन्त्य च तस्मिं-
श्चित्तलयः स्यात्समाधिरुद्दिष्टः। १९।२४।।

SATTA-MATRAM SHUD-DHAM, NITYAM-API
NIRANJANAN-CHA YAT-PROKTAM
TAT-PRAVICHINTYA CHA TASMINSH-
CHITTA-LAYAH SYAT SAMADHIR-UD-DISHTAH

Thinking that which is called self-existence, pure, eternal and free from ignorance, and merging the intellect into that is called Samadhi (concentration).

19/23 1/2
19/24 1/2

रुद्रयामलम्

चिच्छक्तौ परमात्मानं भावयित्वा पुनः पुनः ।। २६।४२।।
आत्ममग्नं तत्र पदे कृत्वा चिन्तामणिं भजेत् । २६।४३।।

RUDRAYAMALAM

CHICH-CHHAKTAU PARAMATMANAM BHAVAYITVA PUNAH PUNAH
ATMA-MAGNAM TATRA PADE KRITVA CHINTA-MANIM BHAJET

Contemplating on the Supreme Soul again and again in the intellectual power and absorbing Self in that Supreme Essence, resort to the gem of Intellect (pure conscience).

26/42 1/2
26/43 1/2

ब्रह्मयामलम्

योऽसावचिन्त्यमित्याहुः शिवः परमकारणः ।
निःसंज्ञो निर्विकारश्च व्यापी शान्तस्तथैव च ।
निराचारपदावस्थः संज्ञामात्रः प्रभुः परः ।
तस्यापरो ज्योतिरूपः सर्वानुग्रहकारकः ।
व्यापी हृद्व्यक्तरूपी च अनेनस्को महात्मनः ।
तस्य शक्तिर्महादेवि स्वभावोत्था अकृत्रिमा ।
ज्योत्स्नारूपः स्वरूपेण स्फटिकस्येव रश्मयः ।
तस्येच्छानिर्गताशक्तिर्ज्ञानरूपा मनोन्मनी ।
प्रवर्तते निराभासा अवधूतेति सा स्मृता ।
प्रबोधयति सानन्तबिन्दुनादौ क्षणेन तु ।
कुण्डलाकृतिसंस्थाना स्वनादौ संव्यवस्थिता ।
समस्तां सृजते देवि शिवेच्छावशवर्तिनी । प. १

BRAHMAYAMALAM

YO-SAVACHINTYAM-ITYAHUH SHIVAH PARAMA-KARANAH
NIH-SANJNO NIR-VIKARASH-CHA VYAPEE SHANTAS-TATHAIVA CHA
NIRACHARA-PADAVASTHAH SANJNA-MATRAH PRABHUH PARAH
TASYAPARO JYOTI-ROOPAH SARVANUGRAHA-KARAKAH
VYAPEE HRID-VYAKTA-ROOPEE CHA ANENASKO MAHATMANAH
TASYA SHAKTIR-MAHADEVI SVABHAVOTTHA AKRITRIMA
JYOTSNA-ROOPAH SVAROOPENA SPHATIKASYEVA RASHMAYAH
TASYECHCHHA-NIRGATA-SHAKTIR-JNANAROOPA MANONMANEE
PRAVARTATE NIRABHASA AVADHOOTETI SA SMRITA

PRABODHAYATI SANANTA-BINDUNADAU KSHANENA TU
KUNDALAKRITI-SAMSTHANA SVANADAU SAM-VYAVASTHITA
SAMASTAM SRIJATE DEVI SHIVECHCHHA-VASHAVARTINEE

That essence which is called unthinkable is the Supreme Lord (Shiva), the supreme cause. He is nameless, unchanging pervading and tranquil. He is beyond purpose, self-abiding, pure intelligence, omnipotent and final.

The splendour (light) of Him, the great Soul, is favouring all, unrivalled, omnipresent, shining inside heart and faultless.

Oh Goddess ! His Power is natural inherent in Self. He is lustrous by nature like rays of crystal. His Power issuing out of His will is in the form of knowledge stimulating mind. That proceeds without ignorance and that is regarded as one renouncing all worldly attachments and connections (Abadhoota). Instantly She gives rise to infinite point (cause or Bindu) and sound (effect or Nada). Being coiled or encircling, She remains in her sound (effect or Nada) smoothly. Oh Goddess! Moving under the will of the Supreme Lord (Shiva), She creates all. PA 1

उन्मनं धलयं यावत्शून्यरूपं विचिन्तयेत् । प. ८

UNMANAM DHALAYAM YAVAT-SHOONYA-ROOPAM VICHINTAYET

Meditate upon the pure intelligence without any duality till the excited mind and intellect (Buddhi) get absorbed i. e. effaced. PA 8

The Supreme Self is independent, unborn, immovable, all pervading and free from ignorance. 3/9 1/2

तस्येच्छया भवेत् सृष्टिर्लयं तत्रैव गच्छति । ३।१०।।

TASYECH-CHHAYA BHAVET SRISTIR-LAYAM TATRAIVA GACH-CHHATI

By His will creation goes on and dissolves therein. 3/10 1/2

अखण्डमण्डलं रूपं निर्विकारं सनिष्कलम् । ३।११।।

AKHANDA-MANDALAM ROOPAM NIRVIKARAM SA-NISH-KALAM

That Supreme Spirit is entire circular orb, bright, immutable and without element. 3/11 1/2

ताराहस्यम्

न वस्तु प्रकृतिश्चैव न पुमान् परमेश्वरः ।
तयोः समरसं ज्ञानं वस्तुतत्वं महेश्वरः ।
उभयोः समवायस्तु वस्तुतत्वं परं पदम् ।
ज्ञप्तिज्ञेयविभागेन ज्ञायतां भैरवेश्वरः । प. १२

TARA-RAHASYAM

NA VASTU PRAKRITISH- CHAIVA NA PUMAN PARAMESVARAH
TAYOH SAMA-RASAM JNANAM VASTU-TATVAM MAHESVARAH
UBHAYOH SAMAVAYASTU VASTU-TATVAM PARAM PADAM
JNAPTI-JNEYA-VIBHAGENA JNAYATAM BHAIRAVESHVARAH

Neither Prakriti (active primary principle) nor Puman (the person, the supreme ruler,) is Reality. The identical knowledge of these two is Reality the Supreme Lord. (Maheswarah).

The union of both is the ultimate Reality, the Supreme Spirit. The great Spirit (Bhairaveswar) should be known through division (discrimination) of knowing and knowable. PA 12

परातन्त्रम् (परमार्थः)

एक एव पराशक्तिर्बहुभेदप्रकाशिनी ।
नित्या निरंशा सा देवी ब्रह्मसत्यप्रकाशिनी ।।
शक्तौ सर्वसमुत्पन्नं यत्किञ्चिज्जगत्यां जगत् ।
तस्माच्छुद्धमशुद्धं वा शक्तिब्रह्मस्वरूपकम् ।।
आत्मा ब्रह्म विजानीहि भ्रान्तिज्ञानं परित्यजेत् ।
ज्ञानमेव परं तन्त्रं तस्माज्ज्ञानं समाश्रयेत् ।।
ज्ञानमार्गेण सकलं विकल्पं परिवर्जयेत् ।
सर्वभूतेषु विज्ञानं ज्ञातव्यं देशिकोत्तमैः ।।
ब्रह्मानन्दमयं ज्ञानं परं ब्रह्ममयो भवेत् ।
एवं सच्चिन्मयं ज्ञानं समता सर्वजन्तुषु ।।

PARATANTRAM (PARAMARTHAH)

EKA EVA PARA-SHAKTIR-BAHUBHEDA-PRAKASHINEE
NITYA NIRAMSHA SA DEVEE BRAHMA-SATYA-PRAKASHINEE
SHAKTAU SARVA-SAMUTPANNAM YATKINCHIJ-JAGATYAM JAGAT
TASMACH-CHHUD-DHAM-ASUD-DHAM VA SHAKTI -BRAHMA-SVAROOPAKAM
ATMA BRAHMA VIJANEEHI BHRANTI-JNANAM PARITYAJET
JNANAM-EVA PARAM TANTRAM TASMAJ-JNANAM SAMASHRAYET
JNANA-MARGENA SAKALAM VIKALPAM PARIVARJAYET
SARVA-BHOOTESHU VIJNANAM JNATAVYAM DESHIKOT-TAMAIH
BRAHMANANDA-MAYAM JNANAM PARAM BRAHMA-MAYO BHAVET
EVAM SACH-CHINMAYAM JNANAM SAMATA SARVA-JANTUSHU

. . . . . .

Only one Supreme Power illuminates the multitudes of diversities. She is perennial, without elements Goddess Supreme Power and illumination of the Supreme Reality. In that Power all originate whatever worlds are in the universe. Therefore pure or impure, Power is Supreme Spirit. Know Self as the Supreme Spirit. Give up illusory thinking (ignorance). Knowledge is supreme power. Therefore rely upon knowledge. Efface all doubts by the way to knowledge. The intelligence should be realised by highest preceptors in all beings. Knowledge is pure supreme Bliss. Be Supreme Being only. Thus Self-existent Conscious Knowledge is one or identity in all beings.

. . .

ज्ञानकारिका

संसारार्णवनिर्मुक्तं कल्पनातीतगोचरम् ।
निर्विकल्पं सदा ज्ञानं कथितं ज्ञानकारिकम् ।। २१९

JYANAKARIKA

SANSARARNAVA-NIR-MUKTAM KALPANATEETA-GOCHARAM
NIR-VIKALPAM SADA JNANAM KATHITAM JNANA-KARIKAM

Knowledge, that is liberated from all the ocean of the world, attainable beyond imagination, pure and perpetual is called memorial verse on intellect (Jnanakarika) 2/19

त्रिपुरारहस्यम्

यतः सर्वं चितिमनुभाति सा तु स्वतन्त्रतः । ४।१००।।

TRIPURA-RAHASYAM

YATAH SARVAM CHITIM-ANU-BHATI SA TU SVATANTRATAH

While all shines after the Intelligence, She only shines independently. 4/100 1/2

चितिर्विचित्रान्यभावैरुपरक्तापि भासिनी ।
स्वरूपादप्रच्युतैवाऽऽदर्शवल्लेशतोपि हि ।। ११।६२

CHITIR-VICHITRANYA-BHAVAIRUPARAKTAPI BHASINEE
SVAROOPAD-APRACHYUTAIVADARSHAVAL-LESHATOPI HI

The Intellect, even touched with various other notions, shines being undifferentiated even a least bit from her own brilliant Self like the mirror. 11/62

चितिः स्वातन्त्र्यहेतुः स्यात् प्रतिबिम्बो हि जागतः ।११।६४।।

CHITIH SVATANTRYA HETUH SYAT PRATI-BIMBO HI JAGATAH

Consciousness is the Self independent source of the world reflection.

11/64 1/2

सङ्कल्प एव स्वातन्त्र्यं चितेरुच्छूनमीर्यते ।
असङ्कल्पदशायां सा चितिः स्वच्छैकरूपिणी ।। ११।६६

SANKALPA EVA SVATANTRYAM CHITERUCH-CHHOONAM-EERYATE
ASANKALPA-DASHAYAM SA CHITIH SVACH-CHHAIKA-ROOPINEE

It is said that deliberation is the spreading out of free will of Intellect. During the state when there is no imagination, the Intellect is pure alone. 11/66

सृष्टौ वा प्रलये वाऽपि निर्विकल्पैव सा चितिः ।
प्रतिबिम्बस्य भावे वाऽप्यभावे वैव दर्पणः ।। १४।५७

SRISHTAU VA PRALAYE VAPI NIR-VIKALPAIVA SA CHITIH
PRATIBIMBASYA BHAVE VAPY-ABHAVE VAIVA DARPANAH

In creation or dissolution, the intellect is unchanging, like the mirror with or without reflection. 14/57

संवेदनं सत्यमेकं संवेद्यं तत्र कल्पितम् । १५।४॥

SAMVEDANAM SATYAM-EKAM SAMVEDYAM TATRA KALPITAM

Conscience alone is real. The knowable is imagined there. 15/4 1/2

भानशक्तिर्भास्यहीना सर्वभानसमाश्रया । १६।१५॥

BHANA-SHAKTIR-BHASYA-HEENA SARVA-BHANA-SAMASHRAYA

The power of perception without the perceivable is the substratum of all perceptions. 16/15 1/2

प्रत्यावृत्तं मनः शुद्धं निजरूपावभासकम् । १६।३३॥

PRATY-AVRITTAM MANAH SHUDDHAM NIJA-ROOPAVA-BHASAKAM

The mind, diverted from outwards, is pure shiner of Self. 16/33 1/2

तदा न वेद बाह्यं वाऽप्यांतरं वा क्षणं नरः ।
तिष्ठेन्न निद्रयाऽऽक्रान्तः स समाधिरुदीरितः । १७।५

TADA NA VEDA BAHYAM VAPY-ANTARAM VA KSHANAM NARAH
TISHTHEN-NA NIDRAYAKRANTAH SA SAMADHIR-UDEERITAH

In that state a person knows neither exterior nor interior instantly and remains free from sleep. That is called absorption (equanimity with Self). 17/5

अनस्तमितभारूपोऽहं सुपूर्णो निरञ्जनः । १७।१०५।।

ANASTAMITA-BHA-ROOPO-HAM SUPOORNO NIRANJANAH

I am the never ending lustre, full and free from ignorance. 17/105 1/2

निर्विकल्पाख्यविज्ञानं ज्ञानमात्रं निजं वपुः । १७।११०।।

NIR-VIKALPAKHYA-VIJNANAM JNANA-MATRAM NIJAM VAPUH

The nature of Self is Pure Knowledge directly (without ignorance) realised. 17/110 1/2

मनसा वेद्यते वेद्यं मनसोऽतो न वेद्यता । १८।३।।

MANASA VEDYATE VEDYAM MANASOTO NA VEDYATA

The knowable is known through mind. So the mind is not knowable. 18/3 1/2

तन्मनो वेद्यनिर्मुक्तवित्तिरित्यभिधीयते ।　　१८।४।।

TAN-MANO VEDYA-NIRMUKTA-VITTIRITY-ABHIDHEEYATE

That mind, free from knowable, is called the knowledge (the Self). 18/4 1/2

उपलब्धिस्वरूपत्वाद्विदितैव सा सदा ।　　१८।५।।

UPALABDHI-SVAROOPA-TVAD-VIDITAIVA SA SADA

Being self knowledge, that is always the knower. 18/5 1/2

चितिस्वरूपः स्वात्मैव तत्तद्भावात्मना सदा। १८।४०।।
भासते स्वाच्छन्द्यशक्त्या नाधिकं विद्यते क्वचित्। १८।४१।।

CHITI-SVAROOPAH SVATMAIVA TAT-TAD-BHAVATMANA SADA
BHASATE SVACH-CHHANDYA-SHAKTYA NADHIKAM VIDYATE KVACHIT

The Self Intellect is always Self-existence shining, with various forms through Self-will power. Nothing else ever exists.
18/40 1/2
18/41 1/2

एवं पूर्णस्वरूपायाः पूर्णं यत्स्फुरणं स्थितम् । १८।९६।।

EVAM POORNA-SVAROOPAYAH POORNAM YAT-SPHURANAM STHITAM

Thus the full Self's entire feature is existing Self-flashing. 18/96 1/2

तदेव स्वात्मविश्रान्तिः पूर्णाहन्ता च कथ्यते ।
अखण्डैकरसं ह्येतदेतावद्राम वै भवेत् ।। १८।९७

TADEVA SVATMA-VISHRANTIH POORNAHANTA CHA KATHYATE
AKHANDAIKA-RASAM HY-ETAD-ETAVAD-RAMA VAI BHAVET

That is called rest in Self and entire Self-Entity. Oh Ram ! This is so great indivisible absolute Essence. 18/97

निरूपणे बहुविधमिव तत् प्रतिभासते ।
एतावदेव स्वातन्त्र्यं यतः शक्तिर्हि तन्मयी ।। १८।९८

NIROOPANE BAHU-VIDHAM-IVA TAT PRATI-BHASATE
ETAVAD-EVA SVATANTRYAM YATAH SHAKTIRHI TANMAYEE

In discrimination the Self-intellect appears like multi-farious. This is independence as power is Self. 18/98

चला चितिर्मनोनाम्नी निश्चलात्मस्वरूपिणी । १८।११७।।

CHALA CHITIR-MANO-NAMNEE NISH-CHALATMA-SVAROOPINEE

The excited intellect is mind. Undisturbed intellect is Self-intellect. 18/117 1/2

ज्ञानन्त्वेकविधं स्वात्ममात्रभानात्मकं ननु । १९।३।।

JNANAN-TVEKA-VIDHAM SVATMA-MATRA-BHANATMAKAM NANU

The knowledge is certainly entire-one, and Self-luminous Intelligence. 19/3 1/2

चैतन्यमेव विज्ञानं तत् सदा स्वप्रकाशकम् । १९।९।।

CHAITANYAM-EVA VIJNANAM TAT SADA SVA-PRAKASHAKAM

Consciousness is real pure Intellect. That is always Self-light. 19/9 1/2

वेद्यहीना भवेद्वित्तिर्बाधितस्य विभासनात् ।
अमनस्कस्य सुतरां यतः सा चोन्मनी दशा ।। १९।११९

VEDYA-HEENA BHAVED-VITTIR-BADHITASYA VIBHASANAT
AMANASKASYA SUTARAM YATAH SA CHONMANEE DASHA

The Intellect is free from the knowable due to illumination of the non-entity of contradiction. So that is the ultimate peaceful state of mind of the mindless Self pure Intellect. 19/119

ज्ञानं तदेव हि भवेद्यत्रेदं भासते जगत् ।
सङ्कल्पाद्व्यवहारो हि ज्ञाने सर्वं प्रकाशते ।। २२।१२

JNANAM TADEVA HI BHAVED-YATREDAM BHASATE JAGAT
SANKALPAD-VYAVAHARO HI JNANE SARVAM PRAKASHATE

The Knowledge is that in which this universe appears. The worldly affairs appears through imagination or will. All shine truly in Knowledge. 22/12

असङ्कल्पेन तद्रूपमनुलक्ष्य धिया सकृत् ।
कृतार्थो बन्धनिर्मुक्तो भवतीति सुनिश्चयः ।। २२।१३

ASANKALPENA TAD-ROOPAM-ANU-LAKSHYA DHIYA SAKRIT
KRITARTHO BANDHA-NIR-MUKTO BHAVATEETI SUNISH-CHAYAH

Without imagination, directly perceiving that pure Self splendour through intellect, at once, one undoubtedly becomes Self-satisfied and liberated from bondage. 22/13

ज्ञस्य प्रमैव तज्ज्ञानमज्ञस्य तु भ्रमात्मकम् ।
ज्ञानिनां ज्ञानमेव स्यात्सर्वोऽपि व्यवहारकः ।। २२।२१

JNASYA PRAMAIVA TAJ-JNANAM-AJNASYA TU BHRAMATMAKAM
JNANINAM JNANAM-EVA SYAT -SARVOPI VYAVAHARAKAH

The knower's Intellect is that knowledge . But that of the ignorant consists of illusion. All affairs also are Knowledge of the knower. 22/21

सर्वानुस्यूतसंवित्तिमात्रात्मा भाति सर्वतः । २२।६४।।

SARVANU-SYOOTA-SAMVITTI-MATRATMA BHATI SARVATAH

The Self-intellect, linked to all, shines everywhere.
22/64 1/2

पूर्णविज्ञानमेतत्स्यात्सङ्कोचपरिवर्जनात् ।
दृगेव दृश्यतां प्राप्तं स्वमाहात्म्यप्रकर्षतः ।। २२।१०३

POORNA-VIJNANAM ETAT-SYAT-SANKOCHA-PARIVARJANAT
DRIGEVA DRISHYATAM PRAPTAM SVA-MAHATMYA-PRAKARSHATAH

Pure Consciousness is this that free of contraction, the seer (Intelligence) appeared as an object of sight (Intelligence) through the eminence of Its own magnanimity. 22/103

योगिनीहृदयम्

जाग्रत्स्वप्नसुषुप्त्याख्यतुर्यरूपाण्यमूनि तु ।
अतीतन्तु परन्तेजः स्वसंविदुदयात्मकम् ।। १।४९

YOGINEE-HRIDAYAM

JAGRAT-SVAPNA-SUSHUPTYAKHYA-TURYA-ROOPANY-AMOONI TU
ATEETANTU PARAN-TEJAH SVASAMVID-UDAYATMAKAM

There are these states of waking, dream, dreamless sleep and Turiya (fourth). Beyond these, there is supreme light, Self-Intellect effulgence. 1/49

स्वेच्छाविश्वमयोल्लेखखचितं विश्वरूपकम् ।
चैतन्यमात्मनोरूपं निसर्गानन्दसुन्दरम् ।। १।५०

SVECH-CHHA-VISVA-MAYOL-LEKHA-KHACHITAM VISVA-ROOPAKAM
CHAITANYAM-ATMANO-ROOPAM NISARGANANDA-SUNDARAM

Intelligence, through Self-will shining and pervading the picture of entire universe, is the universe. Intelligence pure is Self-splendour and inherent charming Bliss. 1/50

इच्छारूपं परन्तेजः सर्वदा भावयेद्बुधः । १।७२।।

ICH-CHHA-ROOPAM PARAN-TEJAH SARVADA BHAVAYED-BUDHAH

The wise should always meditate on the will, Supreme Light. 1/72 1/2

प्रकाशते महातत्त्वं दिव्यक्रीडारसोज्ज्वले ।
निरस्तसर्वसङ्कल्पविकल्पस्थितिपूर्वकः ।। २।७६

PRAKASHATE MAHA-TATTVAM DIVYA-KREEDA-RASOJ-JVALE
NIRASTA-SARVA-SANKALPA-VIKALPA-STHITI-POORVAKAH

The Supreme Reality shines in the splendid Essence of the spiritual Union of Intellect and Intellectual Power, steadily free of all volitions and doubts. 2/76

अहन्तेदन्तयोरैक्यं भावयन् विहरेत्सुखम् । ३।२०१।।

AHANTEDANTAYOR-AIKYAM BHAVAYAN VIHARET-SUKHAM

Perceiving the identity or oneness of the knowledge of Egoism (i.e. I knower) and of This (object of knowledge) i.e. pure Self-knowledge live in entire Bliss. 3/201 1/2

विज्ञानभैरवः

ज्ञानप्रकाशकं सर्वं सर्वेणात्मा प्रकाशकः ।
एकमेकस्वभावत्वाज्ज्ञानं ज्ञेयं विभाव्यते ।। १३७

VIJNANA-BHAIRAVAH

JNANA-PRAKASHAKAM SARVAM SARVENATMA PRAKASHAKAH
EKAM-EKA-SVABHAVA-TVAJ-JNANAM JNEYAM VIBHAVYATE

Knowledge, the discloser of all, is all. By all, the Self becomes the illuminator. The identity (oneness) of knowledge and the knowable is realised due to identical nature. 137

अमनस्कयोगशास्त्रम्

मनोदृश्यमिदं सर्वं यत्किञ्चित्सचराचरम् ।
मनसोप्युन्मनीभावेऽद्वैतभावं प्रकल्पते ॥ २।८०

AMANASKA-YOGA-SHASTRAM

MANO-DRISHYAM-IDAM SARVAM [YAT-KINCHIT-SACHARACHARAM
MANASOPY-OONMANEE-BHAVE-DVAITA-BHAVAM PRAKALPATE

Whatever movable or immovable are, all these are visions of mind. On the cessation of the function of mind oneness remains. 2/80

योगदर्शनम्

योगश्चित्तवृत्तिनिरोधः । १।२

YOGADARSHANAM

YOGASH-CHITTA-VRITTI-NIRODHAH

Yoga is the concentration of mind.
1/2

तदा द्रष्टुः स्वरूपेऽवस्थानम् । १।३

TADA DRASHTUH SVAROOPE-VASTHANAM

In that state of concentration there is rest in Self existence of the seer. 1/3

सांख्यदर्शनम्

निर्गुणत्वमात्मनोऽसङ्गत्वादिश्रुतेः । ६।१०

SANKHYA-DARSHANAM

NIRGUNA-TVAM-ATMANO-SANGATVADI-SHRUTEH

The Self has no attributes because of so saying of Vedic text that Self is unassociated or untouched. 6/10

विवेकचूडामणिः

सत्यं ज्ञानमनन्तं ब्रह्म विशुद्धं परं स्वतः सिद्धम् ।
नित्यानन्दैकरसं प्रत्यगभिन्नं निरन्तरं जयति ।। ४।१४

VIVEKA-CHOODAMANIH

SATYAM JNANAM-ANANTAM BRAHMA VISHUD-DHAM PARAM SVATAH SIDDHAM
NITYANANDAIKA-RASAM PRATYAG-ABHINNAM NIRANTARAM JAYATI

There is constant glorification of the real knowledge that is infinite Brahman (Ultimate Reality), pure, final, self-evident, ever blissful, constant, omnipresent and innermost identity. 4/14

श्रीयोगवाशिष्ठसारः

यदस्पन्दं शिवं शान्तं यस्यान्तर्जगतः स्थितिः ।
स्पन्दास्पन्दविलासात्मा स एकोत्र चिदाकृतिः ।। १०।२९

SHREE-YOGAVASHISHTHA-SARAH

YAD-ASPANDAM SHIVAM SHANTAM YASYANTAR-JAGATAH STHITIH
SPANDASPANDA-VILASATMA SA EKOTRA CHIDAKRITIH

That, which is undisturbed (unexpanded), supreme essence (Shiva), peaceful, inside which there is the existence of the universe, the Self of the power(play) functioning and not functioning, is alone here conscious Self (Self-intellect). 10/29

YATHA SAM-VEDANAM CHETAS -TATHA TAT-SPANDAM-RICHCHHATI
TATHAIVA KAYASH-CHALATI TATHAIVA PHALA-BHOKTRITA

As sensation rises in the mental faculty, so the faculty gets vibration, the body moves accordingly and according to action there is the result of experience. 2/7/5

अचेत्यचित्प्रकाशात्मा विज्ञानात्मा निरामयः । २।१७।४२

ACHETYA-CHIT-PRAKASHATMA VIJNANATMA NIRAMAYAH

Self intellect, without vision of object is self consciousness, pure. 2/17/42

स्वानुभूतिप्रकाशोऽस्य केवलं व्योमरूपिणः ।
योऽन्तरस्ति स तेनैव नत्वन्येनानुभूयते ।। ३।१०।१७

SVANU-BHOOTI-PRAKASHO-SYA KEVALAM VYOMA-ROOPINAH
YO-NTARASTI SA TENAIVA NATVANYENANU-BHOOYATE

The Self-experience-light of this pure Self resembling the sky which is inside (ultimate) is experienced by that very Self and not by any other. 3/10/17

चित्ताकाशं चिदाकाशमाकाशं च तृतीयकम् ।
द्वाभ्यां शून्यतरं विद्धि चिदाकाशं वरानने ।। ३।१७।१०

चित्तमात्मचमत्कारं तच्च तत्कुरुते स्वतः । ३।९१।२१।।

CHITTAM-ATMA-CHAMATKARAM TACHCHA TAT-KURUTE SVATAH

The mind is merely self-conception which he himself does. 3/91/21 1/2

चितो यच्चेत्यकलनं तन्मनस्त्वमुदाहृतम् ।
चिद्भागोऽत्राजडोभागो जाड्यमत्र हि चेत्यता ।। ३।९१।३७

CHITO YACH-CHETYA-KALANAM TAN-MANASTVAM-UDAHRITAM
CHID-BHAGOTRAJADO-BHAGO JADYAM-ATRA HI CHETYATA

The Intellect, conceiving object, is called mind. The rational part is that of Intellect and the irrational part is object of conception or knowing. 3/91/37

चिद्भागोऽत्रावबोधांशो जडं चेत्यं हि दृश्यते । ३।९१।३८।।

CHID-BHAGOTRAVABODHAMSHO JADAM CHETYAM HI DRISHYATE

Here it is realised that the discerning part is the state of Intellect and the object, conceived, is irrational. 3/91/38 1/2

स्वमेवान्यतया दृष्ट्वा चितिर्दृश्यतया वपुः ।
निर्भागाप्येकभागाभं भ्रमतीव भ्रमातुरा ।। ३।९१।४०

SVAM-EVANYATAYA DRISHTVA CHITIR-DRISHYATAYA VAPUH
NIRBHAGAPY-EKA-BHAGABHAM BHRAMATEEVA BHRAMATURA

The Intellect, though indivisible, seeing its own essence as a partial different vision as it were gets deluded in misapprehension. 3/91/40

मनो हि भावनामात्रं भावना स्पन्दधर्मिणी ।
क्रिया तद्भावितारूपं फलं सर्वोनुधावति ।। ३।९६।१

MANO HI BHAVANA-MATRAM BHAVANA SPANDA-DHARMINEE
KRIYA TAD-BHAVITA-ROOPAM PHALAM SARVONUDHAVATI

The mind is merely a conception. The conception is vibrating nature. Action is that which is conceived. All beings follow the fruits there-of. 3/96/1

अहंतांशे क्षते शान्ते भेदे निःस्पन्दतां गते ।
अजडा या प्रकचति तत्स्वरूपमिति स्थितम् ।। ३।११७।१०

AHAM-TAMSHE KSHATE SHANTE BHEDE NIH-SPANDATAM GATE
AJADA YA PRAKACHATI TAT-SVAROOPAM-ITI STHITAM

On the vanishing of egoism and difference in the serenity, the Intellect which shines, is the Self-existence (Pure Intelligence)., 3/117/10

विज्ञानात्मा शासिता विश्वबीजं
ब्रह्मैवालं स्वं चिदाकाशमात्रम् ।
यस्माज्जातं यत्तदेवेति विद्या-
द्वेद्यं स्वान्तर्बोधसंबोधमात्रम् ।। ४।३।२४

VIJNANATMA SHASITA VISHVA-BEEJAM
BRAHMAIVALAM SVAM CHIDAKASHA-MATRAM
YASMAJ-JATAM YAT-TAD-EVETI VIDYAD-
VEDYAM SVANTAR-BODHA-SAMBODHA-MATRAM

The knowing Self (Vijnanatma) is the ruler and seed (origin) of the universe. The Supreme Spirit is only Self pure Intelligence. Know the effect grown out of a cause as cause itself. The knowable is inside the knowledge as pure consciousness only. 4/3/24

बहिर्लोकोचिताचारस्त्वन्तराचारवर्जितः ।
समो ह्यतीव तिष्ठ त्वं संशान्तसकलैषणः ।। ४।१५।४४

BAHIR-LOKOCHITACHARAS-TVANTARACHARA-VARJITAH
SAMO HY-ATEEVA TISTHA TVAM SAMSHANTA-SAKALAISHANAH

Outwardly following proper mundane usage and inwardly without any usage (firm in constant supreme intellect), you shall stay in equanimity, being free from all desires. 4/15/44

चिच्चिनोति चितं चेत्यं तेनेदं स्थितमात्मनि । ४।३६।११।।

CHICH-CHINOTI CHITAM CHETYAM TENEDAM STHITAM-ATMANI

Intellect conceives intellect growing objects. So this is established in Self. 4/36/11 1/2

भावयन्नात्मनात्मानं चिद्रूपेणैव चिन्मयम् ।
ऋजूज्ज्वलमये ह्यात्मा स्वयमात्मनि जृम्भते ।। ५।५।४२

BHAVAYAN-NATMANATMANAM CHID-ROOPENAIVA CHIN-MAYAM
RIJOOJ-JVALA-MAYE HY-ATMA SVAYAM-ATMANI JRIMBHATE

Thinking of self intellect by identical intellect as consciousness, the Self shines itself in plain (pure) luminous Self. 5/5/42

चित्तं वृत्तिविहीनं ते यदा यातमचित्तताम् ।
तदा मोक्षमयीमन्तः सत्तामाप्नोषि तां तताम् ।। ५।२१।२६

CHITTAM VRITTI-VIHEENAM TE YADA YATAM-ACHITTATAM
TADA MOKSHA-MAYEEM-ANTAH SATTAM-APNOSHI TAM TATAM

When your mind being bereft of activity ceases to be mind, then you obtain that omnipresent ultimate liberation, the Self-existence. 5/21/26

चिन्तनं वृत्तिरित्युक्तं वर्तते चित्तमाशया ।
चित्तवृत्तिमतो ह्याशां त्यक्त्वा निश्चित्ततां व्रज ।। ५।२१।२८

CHINTANAM VRITTIRITY-UKTAM VARTATE CHITTAM-ASHAYA

CHITTA-VRITTIM-ATO HY-ASHAM TYAKTVA NISH-CHITTATAM VRAJA

Thinking is the activity of mind which does through hope (sensation). Therefore, giving up the activity of mind and hope (sensation), be mindless Self. 5/21/28

चिच्चेत्यकलनाबन्धस्तन्मुक्तिर्मुक्तिरुच्यते ।
चिदचेत्याखिलात्मेति सर्वसिद्धान्तसङ्ग्रहः ।। ५।२६।१३

CHICH-CHETYA-KALANA-BANDHAS-TANMUKTIR-MUKTIR-UCHYATE

CHID-ACHETYAKHILATMETI SARVA-SIDDHANTA-SANGRAHAH

The conception of the intellect and the conceived object is bondage. Freedom from that is liberation. The Intellect, without conception, is universal Self. This is the epitome of all established conclusions. 5/26/13

चेतसो यदकर्तृत्वं तत्समाधानमुत्तमम् ।
तं विद्धि केवलीभावं सा शुभा निर्वृतिः परा ।। ५।५६।१५

CHETASO YAD-AKARTRI-TVAM TAT-SAMADHANAM-UTTAMAM
TAM VIDDHI KEVALEE-BHAVAM SA SHUBHA NIRVRITIH PARA

That inactivity of mind is excellent equanimity. Know that as pure existence, bright, final, supreme Bliss. 5/56/15

सर्वं किञ्चिदिदं दृश्यं दृश्यते यज्जगद्गतम् ।
चिन्निस्पन्दांशमात्रांशान्नान्यत्किञ्चन शाश्वतम् ।।५।५९।३२

SARVAM KINCHID-IDAM DRISHYAM DRISHYATE YAJ-JAGAD-GATAM
CHIN-NISPANDAMSHA-MATRAMSHAN-NANYAT-KINCHANA SHASHVATAM

Each and every visible object in the universe is seen only being a part of a part of the moving intellectual function There is nothing else perpetual or real. 5/59/32

समाहिता नित्यतृप्ता यथाभूतार्थदर्शिनी ।
साधो समाधिशब्देन पराप्रज्ञोच्यते बुधैः ।। ५।६२।९

SAMAHITA NITYA-TRIPTA YATHA-BHOOTARTHA-DARSHINEE
SADHO SAMADHI-SHABDENA PARA-PRAJNOCHYATE BUDHAIH

Oh gentle sage ! The final supreme intellect, concentrated in identical Self, constantly contented and perceiving Reality, is called samadhi (concentration).

5/62/9

समस्तकलनोन्मुक्ते नकिञ्चिन्नामसूक्ष्मखे ।
ध्यानात्संविदि लीनायां प्राणस्पन्दो निरुद्ध्यते ।। ५।७८।२६

SAMASTA-KALANON-MUKTE NA-KINCHIN-NAMA-SOOKSHMAKHE
DHYANAT-SAMVIDI LEENAYAM PRANA-SPANDO NIRUD-DHYATE

On the absorption of the mental function into the nameless subtle conscious self, free from all transformations, through meditation, the vital breath ceases to stir. 5/78/26

तस्मात्संविन्मये शुद्धे हृदये हृतवासनः ।
बलान्नियोजिते चित्ते प्राणस्पन्दो निरुद्ध्यते ।। ५।७८।३८

TASMAT-SAM-VIN-MAYE SHUDDHE HRIDAYE HRITA-VASANAH
BALAN-NIYOJITE CHITTE PRANA-SPANDO NIRUD-DHYATE

Therefore,on dissolution of subtle sensations in the pure intellectual heart when the mind is concentrated firmly, vital breath ceases to stir. 5/78/38

ब्रह्मेदं बृंहिताकारं बृहद्बृहदवस्थितम् ।
ज्ञानादस्तमितद्वित्वं भवात्मैव त्वमात्मना ।। ५।७९।११

BRAHMEDAM BRIMHITAKARAM BRIHAD-BRIHAD-AVASTHITAM
JNANAD-ASTAMITA-DVITVAM BHAVATMAIVA TVAM-ATMANA

This Ultimate Reality is entire, vast, remaining as more and more extensive and free from duality through knowledge. Be your ownself identically one with pure Self. 5/79/11

न बहिर्नान्तिरे किञ्चित्संवेद्यं विद्यते पृथक् । ५।९१।६७।।

NA BAHIR-NANTARE KINCHIT-SAMVEDYAM VIDYATE PRITHAK

The knowable is known neither externally nor internally separate from the intellect. 5/91/67 1/2

संवित् स्फुरन्ती सङ्कल्पात् संवेद्यं पश्यति स्वतः। ५।९१।६८।।

SAMVIT SPHURANTEE SANKALPAT SAMVEDYAM PASHYATI SVATAH

The intellect, functioning through desire (mental resolve), sees the objects of iteself. 5/91/68 1/2

स्वचमत्कारयोगेन संवेद्यं संविदस्तथा ।
स्ववेदनं स्वसङ्कल्पात्संविदो यत्र वर्तते ।। ५।९१।६९

SVA-CHAMATKARA-YOGENA SAM-VEDYAM SAMVIDAS-TATHA
SVA-VEDANAM SVA-SANKALPAT-SAMVIDO YATRA VARTATE

Likewise, there is the knowing of the intelligence by self intellectual activity where there is the self-knowing of the intellect by self-imagination. 5/91/69

विचारोत्थात्मविज्ञानं ज्ञानमङ्ग विदुर्बुधाः ।
ज्ञेयं तस्यान्तरेवास्ति माधुर्यं पयसो यथा ।। ५।९३।२१

VICHAROT-THATMA-VIJNANAM JNANAM-ANGA VIDUR-BUDHAH
JNEYAM TASYANTAR-EVASTI MADHURYAM PAYASO YATHA

The wise men know that the self intelligence realised through deliberation is knowledge and the knowable is inside that like sweetness in milk. 5/93/21

सम्यग्ज्ञानसमालोकः पुमान्ज्ञेयमयः स्वयम् । ५।९३।२२।।

SAMYAG-JNANA-SAMALOKAH PUMAN-JNEYA-MAYAH SVAYAM

The Puman (Self Spirit) experiencing identical shining pure intelligence is Himself the 'knowable Self (Pure Intelligence).

5/93/22 1/2

यन्नास्ति तस्य सद्भावप्रतिपत्तिरुदाहृता ।
मायेति सा परिज्ञानादेव नश्यत्यसंशयम् ।। ६।१-३।२०

YAN-NASTI TASYA SADBHAVA-PRATIPATTIRUDAHRITA
MAYETI SA PARIJNANAD-EVA NASHYATY-ASAMSHAYAM

The observation of having that, which is not present, is called Maya (illusion.) It vanishes by knowledge undoubtedly. 6/1-3/20

ब्रह्म ब्रह्मणि बृंहाभिर्ब्रह्मशक्त्यैव बृंहति । ६।१-११।२०॥

BRAHMA BRAHMANI BRIMHABHIR-BRAHMA-SHAKTYAIVA BRIMHATI

Brahman (Supreme Spirit) in Itself, with expansive movements through Its Power (Maya) expands as it were. 6/1-11/20 1/2

शक्तिर्निर्हेतुकैवान्तः स्फुरति स्फटिकांशुवत् ।
जगच्छक्त्यात्मनात्मैव ब्रह्म स्वात्मनि संस्थितम् ॥ ६।१-११।३७

SHAKTIR-NIRHETUKAIVANTAH SPHURATI SPHATIKAMSHU-VAT
JAGACH-CHHAKTY-ATMANA-ATMAIVA BRAHMA SVATMANI SAMSTHITAM

Power (principle of action) flashes inside without cause like ray of crystal. The universe appears through power inherent in Self. Self inherent in Itself is the Supreme Soul. 6/1-11/37

प्राणापानरथारूढं प्राणापानमनाततम् ।
यच्छक्तिरूपं शक्तीनां तच्चित्तत्त्वमुपास्महे ॥ ६।१-२५।७१

PRANAPANA-RATHAROODHAM PRANAPANAMANATATAM
YACH-CHHAKTI-ROOPAM SHAKTEENAM TACH-CHIT-TATTVAM-UPASMAHE

We meditate upon that conscious Reality which is the source of all powers and is seated on the vehicle of the in-breath and the out-breath, immanent in breath in and out, and transcendental. 6/1-25/71

आत्मा प्रकाशरूपो हि नित्यः सर्वगतो विभुः ।६।१-२९।६४।।

ATMA PRAKASHA-ROOPO HI NITYAH SARVA-GATO VIBHUH

The Self is undoubtedly Self-light, perpetual, omnipresent and omnipotent. 6/1-29/64 1/2

अकृत्रिममनाद्यन्तं देवनं देव उच्यते । ६।१-२९।१२१।।

AKRITRIMAM-ANADY-ANTAM DEVANAM DEVA UCHYATE

Natural, Self-splendour, without beginning and end, is called the Deva (Supreme Essence.). 6/1-29/121 1/2

अकृत्रिममनाद्यन्तं देवनं चिच्छिवं विदुः । ६।१-२९।१२२।।

AKRITRIMAM-ANADY-ANTAM DEVANAM CHICH-CHHIVAM VIDUH

Natural, without beginning and end, Self-effulgence, Intellect is realised as Supreme Intelligence-essence.
6/1-29/122 1/2

आत्मैव देवो भगवाञ्छिवः परमकारणम् । ६।१-२९।१३१।।

ATMAIVA DEVO BHAGAVAN-CHHIVAH PARAMA-KARANAM

Self is effulgent, all-powerful, supreme essence, the primeval source. 6/1-29/131 1/2

त्वमेतच्चेतनाकाशमात्मानं जीवमव्ययम् ।
स्वभावं विद्धि न त्वन्यः पूज्यः पूजात्मपूजनम् ।।६।१-२९।१३२

TVAM-ETACH-CHETANAKASHAM-ATMANAM JEEVAM-AVYAYAM
SVABHAVAM VIDDHI NA TVANYAH POOJYAH POOJATMA-POOJANAM

Know this Pure intellect, Self, natural, immutable existence. None else is to be worshipped. Self worship is worship. 6/1-29/132

चिदस्ति हि शरीरेह सर्वभूतमयात्मिका ।
चलोन्मुखात्मिकैका तु निर्विकल्पा परा स्मृता ।। ६।१-३०।६७

CHID-ASTI HI SHAREEREHA SARVA-BHOOTA-MAYATMIKA
CHALON-MUKHATMIKAIKA TU NIRVIKALPA PARA SMRITA

The Intellect, the basis of all beings, is here in this body known, one as moving and another as pure Supreme Self.
6/1-30/67

क्रियोन्मुखत्वं सङ्कल्पात्सङ्कल्पो मननक्रमः ।
मननं चित्तकालुष्यमात्मा चिन्निर्मला भवेत् ।। ६।१-३१।३५

KRIYON-MUKHA-TVAM SAN-KALPAT-SAN-KALPO MANANA-KRAMAH
MANANAM CHITTA-KALUSHYAM-ATMA CHIN-NIRMALA BHAVET

Conception or will turns to action. Conception is the process of thinking. Thinking is ignorance of mind. The Self is pure Intellect. 6/1-31/35

सर्वशक्तिमयो ह्यात्मा यद्यथा भावयत्यलम् ।
तत्तथा पश्यति तदा स्वसङ्कल्पविजृम्भितम्।। ६।१-३३।४१

SARVA-SHAKTI-MAYO HY-ATMA YAD-YATHA BHAVAYATY-ALAM
TAT-TATHA PASHYATI TADA SVA-SANKALPA-VIJRIMBHITAM

The Self is all powerful. In whatever form or notion one firmly thinks, one sees it so expanded according to one's own will.

6/1-33/41

सर्वगापि चिदुच्छूनबोधात्स्पन्दादिकं प्रति ।
बोधात्कलंकविमला चिदेव परमं शिवम् ।। ६।१-३५।१३

SARVAGAPI CHID-UCH-CHHOONA-BODHAT-SPANDADIKAM PRATI
BODHAT-KALANKA-VIMALA CHID-EVA PARAMAM SHIVAM

The Intellect, omnipresent though pervading mental expanding functions (of name, form, mind, body etc), on being realised, is only pure Intellect, free from ignorance, Supreme Reality. 6/1-35/13

Self is effulgent, all-powerful, supreme essence, the primeval source. 6/1-29/131 1/2

त्वमेतच्चेतनाकाशमात्मानं जीवमव्ययम् ।
स्वभावं विद्धि न त्वन्यः पूज्यः पूजात्मपूजनम् ।।६।१-२९।१३२

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मननं चित्तकालुष्यमात्मा चिन्निर्मला भवेत् ।। ६।१-३१।३५

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तत्तथा पश्यति तदा स्वसङ्कल्पविजृम्भितम्।। ६।१-३३।४१

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6/1-33/41

सर्वगापि चिदुच्छूनबोधात्स्पन्दादिकं प्रति ।
बोधात्कलंकविमला चिदेव परमं शिवम् ।। ६।१-३५।१३

SARVAGAPI CHID-UCH-CHHOONA-BODHAT-SPANDADIKAM PRATI
BODHAT-KALANKA-VIMALA CHID-EVA PARAMAM SHIVAM

The Intellect, omnipresent though pervading mental expanding functions (of name, form, mind, body etc), on being realised, is only pure Intellect, free from ignorance, Supreme Reality. 6/1-35/13

एतदेव परं ध्यानं पूजैषैव परा स्मृता । ६।१-३८।२५।।
यदनारतमन्तस्थशुद्धचिन्मात्रवेदनम् । ६।१-३८।२६।।

ETAD-EVA PARAM DHYANAM POOJAISHAIVA PARA SMRITA
YAD-ANARATAM-ANTASTHA-SHUDDHA-CHINMATRA-VEDANAM

That incessant Knowledge, of pure Intellect, abiding inside, is regarded excellent meditation and that is called super adoration.. 6/1-38/25 1/2
6/1-38/26 1/2

समताकाशवद्भूत्वा यत्तु स्याल्लीनमानसम् ।
अविकारमनायासं तदेवार्चनमुच्यते ।। ६।१-३९।५८

SAMATAKASHA-VAD-BHOOTVA YAT-TU SYAL-LEENA-MANASAM
AVIKARAM-ANAYASAM TAD-EVARCHANAM-UCHYATE

Being identical with Self-intelligence like sky the mind ceases to be mind, unchanging and effortless. That verily is worship. 6/1-39/58

आवर्तः सलिलस्येव यः स्पन्दस्त्वयमात्मनः ।
प्रोक्तः प्रकृतिशब्देन तेनैवेह स एव हि ।। ६।१-४९।३०

AVARTAH SALILASYEVA YAH SPANDAS-TVAYAM-ATMANAH
PROKTAH PRAKRITI-SHABDENA TENAIVEHA SA EVA HI

Like the whirlpool of water, this expansion of Self is called principle of action (Prakriti). By that real form of Self he is here. 6/1-49/30

चित्त्वजाड्यात्मकं चित्तं दृढं भावयति स्वयम् ।
यथा यदैव यद्भावं तथा भवति तत्तदा ।।६।१-५१।३८

CHIT-TVA-JADYATMAKAM CHIT-TAM DRIDHAM BHAVAYATI SVAYAM
YATHA YADAIVA YAD-BHAVAM TATHA BHAVATI TAT-TADA

The Intellect. itself conceives consciousness and dullness firmly. As it conceives, so it happens for the time. 6/1-51/38

चितः स्वकलनात्तस्य देहोग्र इव तिष्ठति ।
पञ्चात्मा भावितोऽसत्यो महायक्षः शिशोरिव ।। ६।१-५१।४९

CHITAH SVA-KALANAT-TASYA DEHOGRA IVA TISHTHATI
PANCHATMA BHAVITO-SATYO MAHA-YAKSHAH SHISHORIVA

By self-conception of the Intellect, unreal formidable body, consisting of five subtle elements (namely sound, touch, light, taste and smell), remains as it were, like a great ghost of a child. 6/1-51/49

मनो बुद्धिरहङ्कारस्तथा तन्मात्रपञ्चकम् ।
इति पुर्यष्टकं प्रोक्तं देहोऽसावातिवाहिकः।। ६।१-५१।५०

MANO BUD-DHIRAHANKARAS-TATHA TAN-MATRA-PANCHAKAM
ITI PURYASHTAKAM PROKTAM DEHO-SAVATIVAHIKAH

This is the subtle body called Puryashtaka (city of eight) comprising of manas (mind), Buddhi (discriminating intellect), Ahankara (egotism) and five essential elements

namely sound (sky), feeling or touch (air), light (glow or fire), taste (water) and smell (earth). 6/1-51/50

बोधो जीवः प्रबोधोऽयं सतु बुद्धिप्रयत्नतः । ६।१-५१।६०।।

BODHO JEEVAH PRABODHO–YAM SATU BUDDHI-PRAYATNATAH

Jeeva is intelligence. This is pure Intelligence. That is through (enlightened concentrated, identical) effort of intellect. 6/1-51/60 1/2

यत्संवेद्यविनिर्मुक्तं संवेदनमनिर्मितम् ।
चेत्यमुक्तं चिदाभासं तद्विद्धि परमं पदम् ।। ६।१-५९।४

YAT SAM-VEDYA-VINIR-MUKTAM SAM-VEDANAM-ANIRMITAM
CHETYA-MUKTAM CHIDABHASAM TAD-VIDDHI PARAMAM PADAM

Know the natural Intellect, free from the conceivable (knowledge), and the shining Intellect, free from objects, as that Supreme Essence. 6/1-59/4

आत्मनात्मनि शान्तैव चिच्चमत्कुरुते चिति ।
चित्प्रस्पन्दो हि संसारस्तदस्पन्दः परमं पदम् ।। ६।१-५९।२१

ATMANATMANI SHANTAIVA CHICH-CHAMAT-KURUTE] CHITI
CHIT-PRASPANDO HI SANSARAS-TAD-ASPANDAH PARAMAM PADAM

The calm Intellect does wonders in Self Intellect through Self Intellect. The movement in Intellect is universe and cessation of that movement is Supreme Essence. 6/1-59/21

चित्तेज एव चित्स्पन्द इति बुद्धे निरन्तरम् । ६।१-५९।४६।।
व्यतिरिक्तश्चितः स्पन्दो न किञ्चिदवशिष्यते । ६।१-५९।४७।।

CHIIT-TEJA EVA CHIT-SPANDA ITY BUDDHE NIRANTARAM
VYATIRIKTASH-CHITAH SPANDO NA KINCHID-AVASHISHYATE

On the knowing that vibration or motion in Intellect is, verily, the constant light of Intellect. 6/1-59/46 1/2

There is no sort of motion else but Absolute Light. 6/1-59/47 1/2

या परा शक्तिः स्फुरति वीणावेगलसद्गतिः । ६।१-८०।४१।।

YA PARA SHAKTIH SPHURATI VEENA-VEGA-LASAD-GATIH

That Supreme Power flashes shining movement like the force of Veena (lyre). 6/1-80/41 1/2

सा चोक्ता कुण्डलीनाम्ना कुण्डलाकारवाहिनी ।
प्राणिनां परमा शक्तिः सर्वशक्तिजवप्रदा ।। ६।१-८०।४२

SA CHOKTA KUNDALEE-NAMNA KUNDALAKARA-VAHINEE
PRANINAM PARAMA SHAKTIH SARVA-SHAKTI-JAVA-PRADA

That Supreme Power is called Kundalinee moving encircling the main power of creatures and giver of force to all powers. 6/1-80/42

सान्तः कुण्डलिनीस्पन्दस्पर्शसंवित्कलामला ।
कलोक्ता कलनेनाशु कथिता चेतनेन चित् ।। ६।१-८१।२

SANTAH KUNDALINEE-SPANDA-SPARSHA-SAMVIT-KALAMALA
KALOKTA KALANENASHU KATHITA CHETANENA CHIT

That Kundalinee is inside, untainted, with subtle powers of vibration, touch, knowing.

That is called Kala on account of easy functions. That is called Chit Intellect because of enlightening or animating. 6/1-81/2

जीवनाज्जीवतां याता मननाच्च मनः स्थिता ।
सङ्कल्पाच्चैव सङ्कल्पा बोधाद्बुद्धिरिति स्मृता ।। ६।१-८१।३

JEEVANAJ-JEEVATAM YATA MANANACH-CHA MANAH STHITA
SANKALPACH-CHAIVA SANKALPA BODHAD-BUDDHIRITI SMRITA

Being life giving that goes as a Jeeva. That remains as mind owing to thinking. That is volition by will. It is known as Buddhi (Intelect) on account of knowing (or discriminating). 6/1-81/3

अहङ्कारात्मतां याता सैषा पुर्यष्टकाभिधा ।
स्थिता कुण्डलिनी देहे जीवशक्तिरनुत्तमा ।। ६।१-८१।४

AHANKARATMATAM YATA SAISHA PURYASHTAKABHIDHA
STHITA KUNDALINEE DEHE JEEVA-SHAKTIRANUTTAMA

That goes as Ahankara (egoism) and as Puryashtika (eight fold intellectual functions of egoism, discriminating intellect, rolling intellect, sound, feeling touch, form- glow, taste and smell).

That kundalinee lives in body as the highest power of Jeeva (Individual soul). 6/1-81/4

स्वरूपे निर्मले सत्ये निमेषमपि विस्मृते । ६।१-८५।१११।।
दृश्यमुल्लासमाप्नोति प्रावृषीव पयोधरः । ६।१-८५।११२।।

SVAROOPE NIR-MALE SATYE NIMESHAM-API VISMRITE
DRISHYAM-UL-LASAM-APNOTI -PRAVRISHEEVA PAYODHARAH

On the loss of memory of the real pure Self-intellect even for a moment, vision rises like the cloud in rainy season.

6/1-85/111 1/2
6/1-85/112 1/2

अनारतानुसंधानादप्युन्मेषमविस्मृते । ६।१-८५।११२।।
स्वरूपे नोल्लसत्येष चित्ते दृश्यपिशाचकः । ६।१-८५।११३।।

ANARATANU-SANDHANAD-APY-UNMESHAM-AVISMRITE
SVAROOPE NOL-LASATY-ESHA CHIT-TE DRISHYA-PISHACHAKAH

Without loss of memory of the Self-intellect through constant concentration even a moment, this phantom of vision does not appear in Self-intelligence. 6/1-85/112 1/2
6/1-85/113 1/2

चिन्मात्रममलं शान्तमाभातं परमं नभः ।
समस्तकलनोन्मुक्तं युक्तं परमया धिया ।। ६।१-९६।१२

CHIN-MATRAM-AMALAM SHANTAMA-BHATAM PARAMAM NABHAH
SAMASTA-KALANON-MUKTAM YUKTAM PARAMAYA DHIYA

Pure Intellect is taintless (Supreme Spirit), calm, shining, all pervading Supreme Essence, free from all activities and full of Supreme Knowledge. 6/1-96/12

यदेकोदितमत्यच्छं शान्तमाततमुज्ज्वलम् ।
परमात्मात्मकं तेजस्तिमितं ज्ञप्तिमात्रकम् ।। ६।१-९६।१३

YAD-EKODITAM-ATY-ACH-CHHAM SHANTAMATATAM-UJ-JVALAM
PARAMATMATMA-KAM TEJA-STIMITAM JNAPTI-MATRAKAM

That is absolute, self manifest, transparent, tranquil, entire, self-effulgent, Supreme Spirit, pure lustre and pure Intellect. 6/1-96/13

अप्रतर्क्यमविज्ञेयं समं शिवमनिन्दितम् ।
ब्रह्मनिर्वाणमापूर्णमापूर्णोदितसंविदा ।। ६।१-९६।१४

APRATARKYAM-AVIJNEYAM SAMAM SHIVAM-ANINDITAM
BRAHMA-NIRVANAMAPOORNAMAPOORNODITA-SAMVIDA

The Supreme Essence is incomprehensible, indistinguishable, identical, above criticism, final beatitude, absolute, pure entire Self-effulgent-Intellect. 6/1-96/14

सर्वं सर्वात्मकं सूक्ष्ममच्छानुभवमात्रकम् । ६।१-९६।२७।।

SARVAM SARVATMAKAM SOOKSHMAM-ACH-CHHANUBHAVA-MATRAKAM

All entire Self-intellect is subtle pure experience only. 6/1-96/27 1/2

अकर्तृकर्मकरणं सत्यं चिद्घनमक्षतम् ।
आत्मरूपमनाभासं स्वयं वेदनमक्षतम् । ६।१-९६।३०

AKARTRI-KARMA-KARANAM SATYAM CHID-GHANAM-AKSHATAM
ATMA-ROOPAM-ANABHASAM SVAYAM VEDANAM-AKSHATAM

Self effulgence is not actor-action-instrument. It is real constant all consciousness, without reflection (ignorance), pure Self-intelligence immutable. 6/1-96/30

स्वयमेवात्मनैवात्मा शक्तिं सङ्कल्पनामिकाम् ।
यदा करोति स्फुरतां स्पन्दशक्तिमिवानलः ।। ६।१-११४।१५

तदा पृथगिवाभासं सङ्कल्पकलनामयम् ।
मनो भवति विश्वात्मा भावयन् स्वाकृतिं स्वयम् ।।६।१-११४।१६

SVAYAM-EVATMANAIVATMA SHAKTIM SANKALPA-NAMIKAM
YADA KAROTI SPHURATAM SPANDA-SHAKTIM-IVANALAH
TADA PRITHAG-IVABHASAM SANKALPA-KALANA-MAYAM
MANO BHAVATI VISHVATMA BHAVAYAN SVAKRITIM SVAYAM

When the Self Itself sets forth its Power called will like the fire (or air), the functioning power, then the mind, consisting of function of desire shining separately as it were, becomes the universal mind itself conceiving its own form.

6/1-114/15-16

आद्यन्तरहितं सत्यं चिन्मात्रं निर्विकल्पकम् । ६।१-१२४।२०।।

ADYANTA-RAHITAM SATYAM CHIN-MATRAM NIR-VIKALPAKAM

The Ultimate Reality is pure Intelligence, without duality, having neither beginning nor an end. 6/1-124/20 1/2

सिद्धान्तोऽध्यात्मशास्त्राणां सर्वापह्नव एव हि ।
नाविद्यास्तीह नो माया शान्तं ब्रह्मेदमक्रमम् ।। ६।१-१२५।१

SID-DHANTO-DHYATMA-SHASTRANAM SARVAPAHNAVA EVA HI
NAVIDYASTEEHA NO MAYA SHANTAM BRAHMEDAM-AKRAMAM

The epitome of the scriptures relating to Self lies in the elimination of all. Here in the Supreme Self there is neither ignorance nor illusion. This Ultimate Reality is calm and unchanging. 6/1-125/1

निर्वाणवान्निर्मननः क्षीणचित्तः प्रशान्तधीः । ६।१-१२५।४।।

NIRVANA-VAN-NIR-MANANAH KSHEENA-CHITTAH PRASHANTADHEEH

Be (Self)liberated i.e. free from duality, free from thinking, with cessation of mind, and with calm intellect. 6/1-125/4 1/2

कवलं सत्यसङ्कल्पं शुद्धं ब्रह्मास्म्यहं परम् । ६।१-१२८।३६।।

KEVALAM SATYA-SANKALPAM SHUD-DHAM BRAHMASMY-AHAM PARAM

I am absolute, having real will, and pure Supreme Spirit. 6/1-128/36 1/2

अद्वितीयं परं ज्योतिर्ब्रह्मास्म्यानन्दमव्ययम् । ६।१-१२८।३७।।

ADVITIYAM PARAM JYOTIR-BRAHMASMY-ANANDAM-AVYAYAM

I am alone the Supreme Light, the Ultimate Reality, Bliss, immutable. 6/1-128/37 1/2

संविन्मात्रं विदुर्जन्तुं तस्य प्रसरणं जगत् ।
आत्मनिष्ठत्वमजगत्परमेत्युपदेशभूः ।। ६।२-२२।५०

SAMVIN-MATRAM VIDUR-JANTUM TASYA PRASARANAM JAGAT
ATMA-NISHTHATVAM-AJAGAT-PARAMETY-UPADESHA-BHOOH

They know that the individual Self is the only pure knowledge. His movement or expansion is the universe. Absorption in Self is the cessation of the universe.
This is the highest essence of teaching. 6/2-22/50

चितश्चेत्योन्मुखत्वं यत्तच्चित्तं सैव संसृतिः।
सेच्छा तन्मुक्तता मुक्तिर्युक्तिं ज्ञात्वेति शाम्यताम्।।६।२-३७।५१

CHITAS-CHETYON-MUKHATVAM YAT-TACH-CHITTAM SAIVA SAMSRITIH
SECHCHHA TAN-MUKTATA MUKTIR-YUKTIM JNATVETI SHAMYATAM

The intellect, intent on perceiving objects, is mind, creation, will, and free from these is liberation. Knowing this intellectual experience be calm. 6/2-37/51

ज्ञप्तिमात्रादृते शुद्धादादिमध्यान्तवर्जितात् ।
नान्यदस्तीह निर्णीतं महाचिन्मात्ररूपिणः ।। ६।२-४२।६

JNAPTI-MATRAD-RITE SHUD-DHAD-ADI-MADHYANTA-VARJITAT
NANYAD-ASTEEHA NIR-NEETAM MAHA-CHIN-MATRA-ROOPINAH

It is ascertained of the great pure Intellect that there is nothing else but untainted Intellect, free from beginning, middle and end. 6/2-42/9

प्रतिभात्मैव भारूपो भाति सर्गो महाचिति । ६।२-४२।२३।।

PRATIBHATMAIVA BHAROOPO BHATI SARGO MAHACHITI

The creation as intellectual conception and splendour only shines in the great Intelligence. 6/2-42/23 1/2

प्रतिभामात्रमेवाच्छं नतु ज्ञप्तेर्घटादि सत् । ६।२–४२।३९।।

PRATIBHA-MATRAM-EVACHCHHAM NATU JNAPTER-GHATADI SAT

The intellectual understanding is alone pure. There is nothing as pots etc real besides the knower. 6/2-42/39 1/2

ज्ञानात्मिकैव प्रतिभा ज्ञप्तिरेवाखिलं जगत् ।
ज्ञप्तिरप्यात्मतत्त्वश्रीः परिज्ञातोपशाम्यति ।। ६।२-४२।४०

JNANATMIKAIVA PRATIBHA JNAPTIREVAKHILAM JAGAT
JNAPTIRAPYATMA-TATTVA-SHREEH PARI-JNATOPA-SHAMYATI

The understanding is Intellect only. The Intellect is entire universe. The Intellect, also is, the glory of Self Reality. The knower (of this) gets peace. 6/2-42/40

महाबोधमयैकात्मा स्वात्मैव परमेश्वरः । ६।२-४८।२२।।

MAHA-BODHA-MAYAIKATMA SVATMAIVA PARAMESHVARAH

The pure supreme Intelligence Self Itself is the Supreme Spirit. 6/2-48/22 1/2

यदस्पन्दि मनोरूपं रूपं तस्य पदस्य तत् । ६।२-५३।१२।।

YAD-ASPANDI MANO-ROOPAM ROOPAM TASYA PADASYA TAT

The essence of mind, calm without functioning, is the Essence of that Reality. 6/2-53/12 1/2

बोध एव कचत्यर्थरूपेण स च खादणुः ।
दृष्टान्तोऽत्रानुभूतोऽन्तः स्वप्नसङ्कल्पपर्वतः।। ६।२–५४।१८

BODHA EVA KACHATY-ARTHA-ROOPENA SA CHA KHAD-ANUH
DRISHTANTO-TRANUBHOOTO-NTAH SVAPNA-SANKALPA-PARVATAH

The Intellect shines as objects. The Intellect is minuter than the minute void ether. Here for example is an experience of an imaginary mountain inside the mind in the state of dream. 6/2-54/18

सर्वशक्त्यात्म तद्ब्रह्म यथा कचति यादृशम् ।
रूपमत्यजदेवाच्छं तथा भवति तादृशम् ।। ६।२–५७।२१

SARVA-SHAKTYATMA TAD-BRAHMA YATHA KACHATI YADRISHAM
ROOPAM-ATYAJAD-EVACH-CHHAM TATHA BHAVATI TADRISHAM

As that omnipotent Supreme Being, without changing Selfpurity, shines in whatever form so it happens in that form without changing Self-purity. 6/2-57/21

इति मायेव दुष्पारा चिच्छक्तिः परिजृम्भते ।
इत्थमाद्यन्तरहिता ब्राह्मी शक्तिरनामया ।। ६।२–७०।१८

ITI MAYEVA DUSH-PARA CHICH-CHHAKTIH PARI-JRIMBHATE
IT-THAM-ADYANTA-RAHITA BRAHMEE SHAKTIRANAMAYA

The incomprehensible conscious Power proceeds like illusion. Thus there is the Supreme Power without ignorance, without beginning and end. 6/2-70/18

अनन्यां तस्य तां विद्धि स्पन्दशक्तिं मनोमयीम्।६।२–८४।२।।

ANANYAM TASYA TAM VID-DHI SPANDA-SHAKTIM MANOMAYEEM

Know that growing power(functioning power) consisting of mind as inherent power of Supreme Intellect.
6/2-84/2 1/2

तत्स्पन्दमायाशक्त्यैव लक्ष्यते नान्यथा किल । ६।२–८४।५।।

TAT-SPANDA-MAYA-SHAKTYAIVA LAKSHYATE NANYATHA KILA

That functioning is marked by illusory power, not otherwise undoubtedly. 6/2-84/5 1/2

स्पन्दशक्तिस्तदिच्छेदं दृश्याभासं तनोति सा । ६।२–८४।६।।

SPANDA-SHAKTIS-TAD-ICH-CHHEDAM DRISHYABHASAM TANOTI SA

This growing power is His will. That shines as semblance of vision. 6/2-84/6 1/2

स्पन्दमात्रात्मिका सेच्छा चिच्छक्तिः पारमेश्वरी । ६।२–८५।
१६।।

SPANDA-MATRATMIKA SECHCHHA CHICH-CHHAKTIH PARAMESHVAREE

That expansive will is the conscious Power of the Supreme Spirit. 6/2-85/16 1/2

चितिः शिवेच्छा सा देवं तमेवासाद्य शाम्यति। ६।२–८५।२१।।

CHITIH SHIVECHCHHA SA DEVAM TAMEVASADYA SHAMYATI

That intellectual Power, the will of the Supreme Lord is pacified by cognising that Supreme Spirit.

6/2-85/21 1/2

यस्तु ज्ञानप्रबुद्धात्मा देहस्तस्याधिभौतिकः ।
शाम्यत्युदेति विमलो बोधात्मैवातिवाहिकः ।। ६।२–९१।५३

YASTU-JNANA-PRABUD-DHATMA DEHAS-TASYADHIBHAUTIKAH
SHAMYATY-UDETI VIMALO BODHATMAIVATIVAHIKAH

One, having realised Self through knowledge, has his earthly body come to an end or vanished; only a taintless, intellectual self minute body shines. 6/2-91/53

आतिवाहिकदेहेन तेन बोधात्मनाणुना ।
बृहता वा यथा कामं निर्वाणात्मावतिष्ठते ।। ६।२–९१।५४

ATIVAHIKA-DEHENA TENA BODHATMANANUNA
BRIHATA VA YATHA KAMAM NIRVANATMAVATISHTHATE

Through that intellectual subtle body (state) fine or great, one remains as formless pure Self, according to will. 6/2-91/54

पुरुषो न शरीरादि न च चित्तादि किञ्चन ।
पुरुषश्चेतनं नाम न स नश्यति कर्हिचित् ।। ६।२–१०२।५९

PURUSHO NA SHAREERADI NA CHA CHIT-TADI KINCHANA
PURUSHASH-CHETANAM NAMA NA SA NASHYATI KARHICHIT

The person is neither body etc. nor mind etc. The person is consciousness that never perishes. 6/2-102/59

समस्तमननत्यागे योऽसि सोऽसि निरामयः ।
बहिरन्तरनन्तात्मा सुस्थितोऽपि निरन्तरम् ।। ६।२–१४२।२२

SAMASTA-MANANA-TYAGE YOSI SOSI NIRAMAYAH
BAHIRANTARANANTATMA SUSTHITO-PI NIRANTARAM

On leaving out all thinking what you are is pure (bliss), even ever existing, Infinite Self, pervading inside and outside.
6/2-142/22

ज्ञानं यदेव तज्ज्ञेयं ज्ञेयस्यासंभवात्पृथक् ।
यथा ज्ञानमतो ज्ञेयं तनोत्यात्मानमात्मना ।। ६।२–१४३।५५

JNANAM YAD-EVA TAJ-JNEYAM JNEYASYASAMBHAVAT PRITHAK
YATHA JNANAM-ATO JNEYAM TANOTY-ATMANAM-ATMANA

What is knowledge that is knowable due to nonexistence of the knowable separately. The Self illumines Itself as knowable according to knowledge.
6/2-143/55

सन्मात्रमात्रानुविधमच्छानुभवमात्रकम् ।
चिन्मात्रं भानमात्रात्म सर्वार्थात्मार्थवर्जितम् ।। ६।२–१४३।७६

SAN-MATRA-MATRANUVIDHAM-ACH-CHANUBHAVA-MATRAKAM
CHIN-MATRAM BHANA-MATRATMA SARVARTHATMARTHA-VARJITAM

Real existence pervading conceptions, is mere untainted experience. pure Intellect, self effulgence reflecting as mere understanding Self of all matters and bereft of all matters. 6/2-143/79

तत्सत्तासंनिवेशात्म कारणानन्यखात्म च ।
चिद्भानमात्रमव्यग्रं खमेवाप्रतिघं जगत् ।। ६।२–१५९।५५

TAT-SAT-TA-SAN-NIVESHATMA KARANANANYA-KHATMA CHA
CHID-BHANA-MATRAM-AVYAGRAM KHAM-EVAPRATIGHAM JAGAT

The universe is absorbed in that Self-existence, pure Self identical with the principal Supreme Source, mere understanding consciousness,unruffled, mere pure sky (knowledge) and supreme. 6/2-159/55

यैव चिद्भा जगत्सैव नैकतात्र न च द्विता । ६।२–१५९।५८।।

YAIVA CHIDBHA JAGAT-SAIVA NAIKATATRA NA CHA DVITA

What the glory or radiance of the Intellect is, that is verily the universe. Here is neither oneness nor duality.
6/2-159/58 1/2

भवत्याकाश एवैषा दृश्यश्रीर्गगनात्मिका ।
अनन्यदृष्टा चिद्रूपा स्वप्नवत्स्वात्मद्रष्टृका ।। ६।२–१५९।६५

BHAVATY-AKASHA EVAISHA DRISHYA-SHREER-GAGANATMIKA
ANANYA-DRISHTA CHID-ROOPA SVAPNA-VAT-SVATMA-DRASHTRIKA

This visionary gleam void becomes one with Self. It is seen by none else. It is the conscious Self, and the seer in his own self like the dream. 6/2-159/65

. . . .

एषा हि संपरिज्ञाता तिष्ठत्यपि यथास्थितम् ।
भामात्ररूपनिर्वाणा निशान्ताऽप्रतिभाकृतिः ।। ६।२-१५९।६६

ESHA HI SAM-PARIJNATA TISHTHATY-API YATHA-STHITAM
BHAMATRA-ROOPA-NIRVANA NISHANTA-PRATIBHA-KRITIH

This (vision) cognised rightly, though remaining as it is, is formless, mere Self-light like darkness of night at day-break. 6/2-159/66

. . . .

शान्ताशेषविशेषात्म यथास्थितमवस्थितम् ।
सदसद्वा जगज्जालं परिज्ञानेन शाम्यति ।। ६।२-१५९।६७

SHANTASHESHA-VISHESHATMA YATHA-STHITAM-AVASTHITAM
SAD-ASAD-VA JAGAJ-JALAM PARI-JNANENA SHAMYATI

The Intellect is, free from all diversities, remaining as it is. By that knowledge the phantom of the universe, real or unreal (cause or effect) vanishes. 6/2-159/67

सदंशो बोध तद्ग्राह्यमय एव यथा तथा ।
द्रष्टा य एव दृश्यं तद्द्वैतवेदनमेककम् ।। ६।२-१६१।४३

SAD-AMSHO BODHA TAD-GRAHYAMAYA EVA YATHA TATHA
DRASHTA YA EVA DRISHYAM TAD-DVAITA-VEDANAM-EKAKAM

As the part of Reality is Itself Intellectual and also known by the Intellect, so the seer himself is sight. That knowledge of duality is oneness (identity). 6/2-161/43

शाम्यत्यशान्तमेवेदं स्थितमेव विलीयते ।
दृश्यं तत्त्वपरिज्ञानाद्दृश्यमानं न दृश्यते ।। ६।२-१६२।२६

SHAMYATY-ASHANTAM-EVEDAM STHITAM-EVA VILEEYATE,
DRISHYAM TAT-TVA-PARI-JNANAD-DRISHYA-MANAM NA DRISHYATE

On perceiving Reality, this vision of universe, though unpacified, becomes calm, though situated, vanishes and though being seen, disappears. 6/2-162/26

तथानुभूयमानापि सर्ग संवेदनाम्बरे ।
चिन्मये तत्त्वविज्ञानाच्छून्यतैवावशिष्यते ।। ६।२-१६२।२८

TATHANUBHOOYA-MANAPI SARGA SAMVEDANAMBARE
CHIN-MAYE TAT-TVA-VIJNANACH-CHHUNYATAIVAVASHISHYATE

The understanding of the creation experienced in the Intellect in the way remains as void only in pure Intellect, Self, by the knowledge of Reality. 6/2-162/28

चिन्मात्रं पुरुषं विद्धि चेतनाज्जीवनामकम् ।
यच्चेतति स जीवोऽन्तस्तन्मयो भवति क्षणात् ।। ६।२-१६३।४

CHIN-MATRAM PURUSHAM VID-DHI CHETANAJ-JEEVA-NAMAKAM
CHETATI SA JEEVO-NTAS-TAN-MAYO BHAVATI KSHANAT

Know Purusha (self existence in bodies) pure Intellect called Jeeva (individual soul) due to animating. What the Jeeva resolves inside Intellect instantly he becomesfull of that. 6/2-163/4

संविदं संविदाकाशे संरोप्य हृदि तिष्ठतः ।
स्वयमेव मनः शाम्येन्नीहार इव शारदः ।। ६।२-१६३।७

SAM-VIDAM SAM-VID-AKASHE SAMROPYA HRIDI TISTHATAH
SVAYAM-EVA MANAH SHAMYEN-NEEHARA IVA SHARADAH

The mind, of one living by dissolving the intellectual power into the pure inner Intellect-Self (through knowledge), is pacified of itself (ceases to be mind) like the autumnal cloud. 6/2-163/7

अन्तः संवेदनं भाति स्वं बाह्यार्थतया यतः ।
क्व द्वैतं क्व च वार्थश्रीः स्मृतिरेवमतः कुतः ।। ६।२–१६७।२८

ANTAH SAM-VEDANAM BHATI SVAM BAHYARTHA-TAYA YATAH
KVA DVAITAM KVA CHA VARTHASHREEH SMRITIREVAM-ATAH KUTAH

As the Intellect itself shines within itself as external objects where is duality, where is the dignity of matter and so where is its memory. 6/2-167/28

आश्वस्तान्तःकरणः क्षीणविकल्पः स्वरूपसारमयः ।
परमशमामृततृप्तस्तिष्ठति विद्वान्निरावरणः।। ६।२–१७१।५६

ASVASTANTAH-KARANAH KSHEENA-VIKALPAH SVA-ROOPA-SARA-MAYAH
PARAMA-SHAMAMRITA-TRIPTAS-TISTHATI VIDVAN-NIRAVARANAH

The knower, without ignorance, with calm intellect, free of duality, full of Self Essence, satisfied with Supreme Even Bliss rests in Self. 6/2-171/56

अनुभवितैवानुभवनं सत्यं स्वात्मानमप्यसन्तमिव ।
अनुभवतीयत्त्वेन स्वप्ननटः स्वप्नदेशमिव ।। ६।२–१७३।३३

ANUBHAVITAIVANUBHAVANAM SATYAM SVATMANAM-APY-ASANTAM-IVA
ANUBHAVATEEYAT-TVENA SVAPNA-NATAH SVAPNA- DESHAM-IVA

The knower, though himself the knowledge truth, experiences himself, as if not existing in such and such measure just as a dreamer sees the state of dream (and not seer self of the dream). 6/2-173/33

अत्यन्तासंभवं दृश्यं यद्वै निर्वाणमासितम् ।
शुद्धबोधोदयं शान्तं तद्विद्धि परमं पदम् ।। ६।२–१७४।२१

ATYANTASAMBHAVAM DRISHYAM YAD-VAI NIRVANAM-ASITAM
SHUD-DHA-BODHODAYAM SHANTAM TAD-VIDDHI PARAMAM PADAM

Know that effulgent pure Intelligence, serene, which is free of visions and ignorance, existing bliss as the Supreme Reality. 6/2-174/21

सम्यग्ज्ञानवतो ज्ञस्य यथाभूतार्थदर्शिनः ।
वुद्धिर्भवति चिन्मात्ररूपा द्वैतैक्यवर्जिता ।। ६।२–१८६।५१

SAMYAG-JNANAVATO JNASYA YATHA-BHOOTARTHA-DARSHINAH
BUDDHIR-BHAVATI CHIN-MATRA-ROOPA DVAITAIKYA-VARJITA

The Intellect of the knower, having the pure knowledge and realising genuine reality, becomes pure Consciousness, free from entity and duality. 6/2-186/51

ज्ञानस्य ज्ञेयता नास्ति केवलं ज्ञानमव्ययम् ।
अवाच्यमिति बोधोन्तः सम्यग्ज्ञानमिति स्मृतम् ।। ६।२–१९०।५

JNANASYA JNEYATA NASTI KEVALAM-JNANAM-AVYAYAM
AVACHYAM-ITI BODHONTAH SAMYAG-JNANAM-ITI SMRITAM

The knowledge is not knowable, but mere unchanging Intellect (knowledge). The indefinable inner Ultimate Intelligence is known as pure knowledge. 6/2-190/5

बोधमात्रं भवेज्ज्ञानं भावसाधनमात्रकम् ।
न ज्ञानज्ञेययोर्भेदः पवनस्पन्दयोरिव ।। ६।२–१९०।७

BODHA-MATRAM BHAVEJ-JNANAM BHAVA-SADHANA-MATRAKAM
NA JNANA-JNEYAYOR-BHEDAH PAVANA-SPANDAYOR-IVA

Mere consciousness is knowledge, the only source of existence. There is no difference between knowledge and knowable like the wind and its movement. 6/2-190/7

द्रष्टा न याति दृश्यत्वं दृश्यस्यासंभवादतः ।
द्रष्टैव केवलो भाति सर्वात्मैकघनाकृतिः ।। ६।२–१९०।२५

DRASHTA NA YATI DRISHYA-TVAM DRISHYASYASAMBHAVAD-ATAH
DRASHTAIVA KEVALO BHATI SARVATMAIKA-GHANAKRITIH

The seer does not go to the object seen because of impossibility of the visible object. The seer only shines as one, permanent all Self. 6/2-190/25

बोधात्मनि न मोक्षोऽस्ति न बन्धोऽस्तीति निश्चयः ।६।२-१९०।३९।।

BODHATMANI NA MOKSHOSTI NA BANDHOSTEETI NISHCHAYAH

In the knowing Self there is undoubtedly neither liberation nor bondage. 6/2-190/39 1/2

चिद्भात्येव हि सर्गादौ कचन्ती भाति सर्गवत् ।
भासनीयं च भानं च रूपं यत्र स्वयंप्रभा ।। ६।२-१९१।९

CHID-BHATY-EVA HI SARGADAU KACHANTI BHATI SARGA-VAT
BHASANEEYAM CHA BHANAM CHA ROOPAM YATRA SVAYAM-PRABHA

In the beginning of the creation Intellect only shines then flashes appearing like creation.

The illuminable and the illumination are there rays of Self-effulgence. 6/2-191/9

सर्वं शान्तं निरालम्बं विज्ञानं केवलं स्थितम् ।
अनन्तं चिद्घनं व्योम नीरागमपकल्पनम् ।। ६।२–१९२।३

SARVAM SHANTAM NIRALAMBAM VIJNANAM KEVALAM STHITAM
ANANTAM CHID-GHANAM VYOMA NEERAGAM-APAKALPANAM

All quiet, unattached consciousness is one self-existent, infinite, impenetrable Intellect,identical like the sky, and without inclination and imagination. 6/2-192/3

अभिन्नबोधसद्रूपस्वरूपानुभवे स्थितः ।
व्युत्थितः सन्निरुद्धश्च यः पश्यति स शाम्यति ।। ६।२–१९४।१७

ABHINNA-BODHA-SAD-ROOPA-SVAROOPANUBHAVE STHITAH
VYUT-THITAH SAN-NIRUD-DHAS-CHA YAH PASHYATI SA SHAMYATI

He, who sees Self, being steady in cognisance of genuine Self identical with knowledge, though concentrated or unconcentrated, becomes peaceful. 6/2-194/17

प्राप्तज्योतिर्बोधशुद्धिः परमन्तः प्रकाशवान् ।
नीहारः शरदीवाशु स्वयमेवोपशाम्यति ।। ६।२–१९४।४०

PRAPTA-JYOTIR-BODHA-SHUD-DHIH PARAM-ANTAH PRAKASHA-VAN
NEEHARAH SHARADEEVASHU SVAYAM-EVOPASHAMYATI

One, who has obtained (or realised) the Self-light and is pure with knowledge and extremely shining inside, becomes himself peaceful immediately, like fog in the Autumn.

6/2-194/40

निर्वाय निज आत्मायं परिवृत्यावलोकितः ।
चेत्योन्मुखत्वमुत्सृज्य संतिष्ठेच्छान्त आत्मनि।।६।२–१९५।३२

NIRVAYA NIJA ATMAYAM PARIVRITYAVALOKITAH
CHETYON-MUKHATVAM-UTSRIJYA SAN-TISHTHECH-CHHANTA ATMANI

Cognising own Self from outward objects, leaving inclination to other objects, directly perceiving own Self, rest in calm Self (or rest being calm in Self.)

6/2-195/32

बृंहति ब्रह्मणि ब्रह्म व्योम व्योमनि वर्द्धते ।
न चोपपद्यते किञ्चिद्ब्रह्म व्योम्नि विबृंहणम्।।६।२-१९५।४९

BRIMHATI BRAHMANI BRAHMA VYOMA VYOMANI VARDHATE
NA CHOPA-PADYATE KINCHID-BRAHMA VYOMNI VIBRIMHANAM

Brahman (Supreme Spirit) grows in Brahman (Supreme Spirit Reality). Void Self space thrives in void Self space. There is no evidence that Brahman is a growth in void space.

6/2-195/49

स्वभावः कारणं नाम संसारोत्तरणं प्रति ।
असंसक्तं मनो यस्य स तीर्णो भवसागरात् ।। ६।२-१९९।३२

SVA-BHAVAH KARANAM NAMA SANSAROT-TARANAM PRATI
ASAMSAKTAM MANO YASYA SA TEERNO BHAVA SAGARAT

Self-experience is the source towards crossing over the universe. He, whose mind is not attached;has crossed the ocean of the universe. 6/2-199/32

चिद्रूपब्रह्मसङ्कल्पवशादेवैतदङ्ग सत् ।
चिदुन्मेषनिमेषौ यौ तावेतौ प्रलयोदयौ ।। ६।२-२०८।९

CHID-ROOPA-BRAHMA-SANKALPA-VASHAD-EVAITAD-ANGA SAT
CHID-UNMESHA-NIMESHAU YAU TAVETAU PRALAYODAYAU

This creation is real as it were through the will of the Supreme Intellect Spirit. What are Intellectual Power's flashing out and flashing in, are the creation and dissolution.
6/2-208/9

ब्रह्मैव तदिदं सर्वं निर्नामैवामलं नभः ।
किमप्येवाजमाशान्तमादिमध्यान्तवर्जितम् ।। ६।२-२११।३

BRAHMAIVA TAD-IDAM SARVAM NIR-NAMAIVAMALAM NAVAH
KIM-APY-EVAJAMASHANTAM-ADIMADHYANTA-VARJITAM

All this is verily Supreme Spirit. That is nameless, pure, and void (of duality.) That is incomprehensible, without birth, tranquil and without beginning, middle and end. 6/2-211/3

चिद्भानमात्रमित्युक्तं ब्रह्मेति कलिताभिधम् ।
परात्परमिति प्रोक्तं तत्तु निर्नामकं पदम् ।। ६।२-२११।४

CHID-BHANA-MATRAM-ITYUKTAM BRAHMETI KALITABHIDHAM
PARAT-PARAM-ITI PROKTAM TATTU NIRNAMAKAM PADAM

That called Pure bright Intellect, thought Supreme Soul, called more Supreme than the Supreme, is indeed nameless Reality. 6/2-211/4

अस्यैतद्वस्तुनो रूपं चिद्व्योम्नो विततात्कृतेः ।
रूपमत्यजदेवाच्छं यदित्थमवभासते ।। ६।२-२१३।१९

ASYAITAD-VASTUNO ROOPAM CHID-VYOMNO VITATAKRITEH
RUPAM-ATYAJAD-EVACH-CHHAM YAD-IT-THAM-AVA-BHASATE

The pure light of this omnipresent Supreme Spirit Reality, without changing Its genuine Self purity, shines like this (incarnately or non-incarnately). 6/2-213/19

स्मृतिर्वाग्दृष्टिसत्ता च स्वप्ने बन्ध्यासुतेऽजले ।
मरीचिका यथा तद्वज्ज्ञानात्सांसारिकी स्थितिः ।।६।२-२१६।१३

SMRITIR-VAG-DRISHTI-SATTA CHA SVAPNE BANDHYA-SUTE-JALE
MAREECHIKA YATHA TAD-VAJ-JNANAT-SAMSARIKEE STHITIH

As there is the reality in memory, speech and sight of a dream, barren woman's issue and mirage of water respectively, so there is the experience of the universe through knowledge. 6/2-216/13

तदेवेदं जगत्सर्वं पूर्णे पूर्णं व्यवस्थितम् । ६।२-२१६।२०।।

TAD-EVEDAM JAGAT-SARVAM PURNE PURNAM VYAVASTHITAM

All this universe is that verily Supreme Spirit, the whole settled in the whole. 6/2-216/20 1/2

यत्सर्वं खल्विदं ब्रह्म तज्जलानिति च स्फुटम् ।
श्रुत्या ह्युदीर्यते साम्नि तस्मै ब्रह्मात्मने नमः ।। ६।२-२१६।२५

YAT-SARVAM KHALVIDAM BRAHMA TAJ-JA-LANITI CHA SPHUTAM
SHRUTYA HY-UDEERYATE SAMNI TASMAI BRAHMATMANE NAMAH

All this verily is the Supreme Spirit, originating, living and dissolving in that clearly.

This is stated by the Vedic text in Sama Veda. Obeisance to that Supreme Spirit. 6/2-216/25

ब्रह्मसूत्रम्

जन्माद्यस्य यतः । १।१।२

BRAHMASOOTRAM

JANMADY-ASHYA YATAH

The Ultimate Reality called Brahma is that from which the origin, etc. (i.e. the origin, subsistence and dissolution) of the universe proceed. 1/1/2

शास्त्रयोनित्वात् । १।१।३

SHASTRA-YONI-TVAT

The omniscience of the Brahman or the Ultimate Reality follows from its being the source of Scripture. 1/1/3

तत्तु समन्वयात् । १।१।४

TAT-TU SAMANVAYAT

Brahman or the Ultimate Reality is the meaning or knowledge of all the sacred books because it is connected as the source and purport of Scriptural Texts. 1/1/4

ज्ञोऽत एव ।   २।३।१८

JNO-TA EVA

So, the Soul is Intelligence only. 2/3/18

चिति तन्मात्रेण तदात्मकत्वात् ।   ४।४।३।६

CHITI TAN-MATRENA TADATMAKA-TVAT

The Intellect, purely remains as pure Intelligence (consciousness) because of being the Self (of the nature of pure Intelligence). 4/4/3/6

सिद्धान्तदर्शनम्

चिद्वैशास्ता ।   १।१।१२

SIDDHANTA-DARSHANAM

CHID-VAI SHASTA

Knowledge is certainly controller of all 1/1/12

सत्ताऽजायाश्छायावत् ।   १।२।१

SATTA-JAYASH-CHHAYA-VAT

The existence of Nature (Prakriti) is like shadow. (The real existence is possessed only by Soul). 1/2/1

तत्ताधिगमोऽनुबिम्बेक्षणात् । १।२।१४

TAT-TADHIGAMO-NUBIMBEKSHANAT

Maya (Unreality) can be realised through the observation of the shadow of Self-Light. 1/2/14

शक्तिर्व्यासित्तिः । १।२।२५

SHAKTIR-VYASATTIH

Vibration or manifestation of properties of all substances is energy or power. 1/2/25

निर्मनस्के साराभिव्यक्तिः । १।३।१९

NIR-MANASKE SARABHIVYAKTIH

The Essence or Intelligence flashes upon the mind devoid of mental functions. 1/3/19

सच्चिदानन्दः पुरुष : । २।१।१

SACH-CHID-ANANDAH PURUSHAH

The Person is real, Intelligence and Supreme Bliss. 2/1/1

द्वैतविस्मृतेरभिव्यक्ति : । २।२।११

DVAITA-VISMRITERABHIVYAKTIH

Self-bliss manifests in the oblivion of duality. 2/2/11

तदीक्षा वै सर्वार्था । २।४।९

TAD-EEKSHA VAI SARVARTHA

The observation (discrimination) of Prakriti(the primary material cause of the universe) and the Person (the Supreme Being) is the source and end of all purpose. 2/4/9

द्विधैकोऽपि क्लृप्तेः । ३।२।१

DVIDHAIKO-PI KLRIPTEH

One entity appears also in duality due to the power. 3/2/1

तत्समापत्तिरैकाग्र्यान्मणिवच्चित्तस्य । ३।३।२१

TAT-SAMAPAT-TIRAIKAGRYAN-MANIVACH-CHITTASYA

The mind (intellect) being absorbed in dentical meditation turns into Self-consciousness like the Crystal. 3/3/21

चैतन्यं हि धीस्थं वृत्या स्फुरज्ज्ञानं गवाक्षार्कवत् । ४।१।१

CHAITANYAM HI DHEESTHAM VRITYA SPHURAJ-JNANAM GAVAKSHARKA-VAT

The Intelligence, being reflected in the mind due to the mental movement, is the consciousness like the rays of the sun through the round window. 4/1/1

त्रिपुट्यभानाद्भूमानन्दाभिव्यक्तिः । ४।२।७

TRIPUTY-ABHANAD-BHOOMANANDABHIVYAKTIH

In the absence of the three facets of knowledge (the knower, the knowing and the known) there is sole manifestation of Supreme Bliss. 4/2/7

प्राणकलाः परस्मिन्नस्तमीयुराम्नायात् । ४।४।१४

PRANAKALAH PARASMIN-NASTAMEEYURAMNAYAT

Pranakalas (energy functioning parts) all dissolve into the Supreme Soul as enjoined by the Vedas or sacred texts. 4/4/14

कौलोपनिषत्

ज्ञानं मोक्षैककारणम् ।

KAULOPANISHAT

JNANAM MOKSHAIKA-KARANAM

Knowledge is the only source of liberation (freedom from duality).

मोक्षस्सर्वात्मतासिद्धिः ।

MOKSHAS-SARVATMATA-SID-DHIH

Liberation is being one with the Omnipresent Self.

आत्मज्ञानान्मोक्ष : !

ATMA-JNANAN-MOKSHAH

Liberation is through the knowledge of the Self (Ultimate Reality).

त्रिपुरामहोपनिषत्

परिस्रुता हविषा पावितेन
प्रसङ्कोचे गलिते वै मनस्तः ।
शर्वः सर्वस्य जगतो विधाता
धर्ता हर्ता विश्वरूपत्वमेति ।। १५

TRIPURAMAHOPANISHAT

PARISRUTA HAVISHA PAVITENA
PRASANKOCHE GALITE VAI MANASTAH

SHARVAH SARVASYA JAGATO VIDHATA
DHARTA HARTA VISHVA-ROOPATVAM -ETI

On the cessation of the narrowness (ignorance) of the mind through the grace of the invocation of pure knowledge, (by taking the purified offering offered to the Supreme Power) one attains to the state of omnipresent Spirit as the creator, preserver and destroyer of the universe, and universal forms. 15

भावनोपनिषत्

हरिः ॐ आत्मानमखण्डमण्डलाकारमावृत्य
सकलब्रह्माण्डमण्डलं स्वप्रकाशं ध्यायेत् ।
श्री गुरुः सर्वकारणभूता शक्तिः । १

BHAVANOPANISHAT

HARIH OM ATMANAM-AKHANDA-MANDALAKARAMAVRITYA-SAKALA-BRAHMANDA-MANDALAM SVA-PRAKASHAM DHYAYET SHREE GURUH SARVA-KARANA-BHOOTA SHAKTIH

Hari Aum (salutation to the Pure Supreme Spirit) ! Meditate on the Self, the self-shining, Infinite, circular pervading the entire universal globe.

The Venerable Teacher (the spiritual guide) is the Power which is the source of all. 1

निरुपाधिकसंविदेव कामेश्वरः । २७

NIRUPADHIKA-SAM-VID-EVA KAMESHVARAH

Consciousness, without any attribute, is Kameswar (the Lord of will). 27

सदानन्दपूर्णः स्वात्मैव परदेवता । २८

SADANANDA-POORNAH SVATMAIVA PARA-DEVATA

Verily, the Self, full of constant bliss, is the Supreme Lord. 28

अनन्यचित्तत्वेन सिद्धिः । ३०

ANANYA-CHITTA-TVENA SID-DHIH

Success (of being pure Self) is achieved through the identical concentration of the mind. 30

बह्वृचोपनिषत्

ॐ देवी ह्येकाग्र आसीत् । १

BAHVRICHOPANISHAT

OM DEVI HY-EKAGRA ASEET

Aum. The Goddess, veri.y, was only one in the beginning. 1

सैषा परा शक्तिः । ३

SAISHA-PARA-SHAKTIH

That this Goddess is Supreme Power 3

सा वै प्रत्यक् चितिः । ४

SA-VAI PRATYAK CHITIH

She, indeed, is Self (omnipresent) consciousness. 4

सैव आत्मा ।
चिद्विद्याऽद्वितीया ब्रह्मसंवित्तिः ।
तदद्वितीयमखण्डार्थं परं ब्रह्म । ५

SAIVA ATMA
CHID-VIDYA–DVITEEYA BRAMHA-SAM-VITTIH
TAD-ADVITEEYAM-AKHANDARTHAM PARAM BRAHMA

She is the Self (Atman).

She is the knowledge consciousness, without a second, the pure Supreme Intelligence

That is the one, perfect (absolute) and Supreme Universal Soul. 5

अधिष्ठानं परं तत्त्वमेकं सच्छिष्यते महत् । ६

ADHISTHANAM PARAM TATVAM-EKAM SACH-CHHISHYATE MAHAT

There remains only one great truth which is the Ultimate Substratum and Supreme Essence. 6

अरुणोपनिषत्

विभ्राजमानां हरिणीं यशसा संपरिवृताम् ।
पुरं हिरण्मयं ब्रह्मा विवेशापराजिता ॥

ARUNO-PANISHAT

VIBHRAJA-MANAM HARINEEM YASHASA SAM-PARIVRITAM
PURAM HIRAN-MAYAM BRAHMA VIVESHAPARAJITA

Brahma (Supreme Spirit) and Apara Ajita (Inherent Supreme Power) entered into the golden splendid state which was shining, golden-resplendent, surrounded by glory.

कालिकोपनिषत्

ॐ ब्रह्मरन्ध्रे ब्रह्मरूपिणी ।
ॐ सत्वं (सत्यं) तत्सर्वम् (तत्सत्) ।

KALIKOPANISHAT

OM BRAHMA-RANDHRE BRAHMA-ROOPINEE
OM SATVAM (SATYAM) TAT-SARVAM (TATSAT)

Aum! The goddess Kalika is in the form of the Ultimate Reality in the chasm of the Brahman (Ultimate Reality).
Aum! Existence is that Reality

तारोपनिषत्

ब्रह्मरन्ध्रे तारिणी । तारयतीति तारा ।

TARO-PANISHAT

BRAHMA-RANDHRE TARINEE. TARAYATEETI TARA

In the chasm of the Brahma (Supreme Essence) is delivering Tara who liberates devotees.

ईशावाश्योपनिषत्

स पर्यगाच्छुक्रमकायमव्रण-
मस्नाविरं शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भूर्याथा–
तथ्यतोऽर्थान्व्यदधाच्छाश्वतीभ्यः समाभ्यः । ८

EESHAVASHYOPANISHAT

SA PARYAGACH-CHHUKRAM-AKAYAM-ABRANAM-
ASNAVIRAM SHUD-DHAM-APAPA-BID-DHAM
KAVIR-MANEESHEE PARIBHOOH SVAYAMBHOOR-YA-THA-
-TATHYATO —RTHAN-VYADADHACH-CHHASHVATEEBHYAH SAMABHYAH

The Ultimate Reality (Atma) is all pervading, selfluminous, formless, scatheless, sinewless, pure, unaffected by ignorance, the seer, omniscient, omnipresent and self-existent. He has appropriately distributed the objects through the endless years. (The Lord allotted different duties to the eternal years known as Prajapati). 8

केनोपनिषत्

प्रतिबोधविदितं मतममृतत्वं हि विन्दते ।
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ।। २।४

KENOPANISHAT

PRATI-BODHA-VIDITAM MATAM-AMRITA-TVAM HI VINDATE,
ATMANA VINDATE VEERYAM VIDYAYA VINDATE-MRITAM

The Ultimate Reality (immortality) is truly attained when it is known in all states of knowledge. One attains power by One's self and immortality by the knowledge. 2/4

कठोपनिषत्

अजो नित्यः शाश्वतोऽयं पुराणः १।२।१८।

KATHOPANISHAT

AJO NITYAH SHASHVATO-YAM PURANAH

The Soul or the Self is without birth, constant, eternal and primeval. 1/2/18 1/4

अणोरणीयान्महतो महीयान्
आत्मास्य जन्तोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको
धातुः प्रसादान्महिमानमात्मनः ।। १।२।२०

ANOR-ANEEYAN MAHATO-MAHEEYAN
ATMASYA JANTOR-NIHITO GUHAYAM
TAM-AKRATUH PASHYATI VEETA-SHOKO
DHATUH PRASADAN-MAHIMANAMATMANAH

Minuter than the minute and greater than the great is the Self abiding in the heart (intellect) of the creature. The desireless and free from grief know that Self splendour through the grace of the Lord by tranquility of senses and mind. 1/2/20

तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते । २।२।८

TAD-EVA SHUKRAM TAD-BRAHMA TAD-EVAMRITAM-UCHYATE

That Self is indeed the Pure, Ultimate Reality and is, truly, called the Immortal. 2/2/8

एको वशी सर्वभूतान्तरात्मा
एकं रूपं बहुधा यः करोति । २।२।१२।।

EKO VASHEE SARVA-BHOOTANTAR-ATMA
EKAM ROOPAM BAHUDHA YAH KAROTI

One (Supreme) controller, the Inner Soul of all beings is He who makes His one form manifold. 2/2/12 1/2

तदेतदिति मन्यन्तेऽनिर्देश्यं परमं सुखम् । २।२।१४।।

TAD-ETAD-ITI MANYANTE-NIRDESHYAM PARAMAM SUKHAM

The sages recognise (perceive) the indescribable Supreme Bliss as "That is this". 2/2/14 1/2

तमेव भान्तमनुभाति सर्वम्
तस्य भासा सर्वमिदं विभाति । २।२।१५।।

TAM-EVA BHANTAM-ANUBHATI SARVAM
TASYA BHASA SARVAM-IDAM VIBHATI

All things shine after the Self effulgence. All this is illumined by His Light. 2/2/15 1/2

पुरुषोऽन्तरात्मा । २।३।१७

PURUSHO-NTARATMA

The person is the inner Self. 2/3/17

प्रश्नोपनिषत्

एष हि द्रष्टा स्प्रष्टा श्रोता घ्राता रसयिता
मन्ता बोद्धा कर्ता विज्ञानात्मा पुरुषः ।
स परेऽक्षरे आत्मनि सम्प्रतिष्ठते ।। ४।९

PRASHNO-PANISHAT

ESHA HI DRASHTA SPRASHTA SHROTA GHRATA RASAYITA
MANTA BOD-DHA KARTA VIJNANATMA PURUSHAH
SA PARE-KSHARE ATMANI SAM-PRATISHTHATE

The Self, truly, is one who sees, feels, hears, smells, tastes, thinks, knows, does, the conscious self, the person. He resorts in the supreme immutable Soul (ATMAN). 4/9

मुण्डकोपनिषत्

तपसा चीयते ब्रह्म ततोन्नमभिजायते ।
अन्नात्प्राणो मनः सत्यं लोकाः कर्मसु चामृतम् ।। १।१।८

MUNDAKO-PANISHAT

TAPASA CHEEYATE BRAHMA TATONNAM-ABHIJAYATE
ANNAT PRANO MANAH SATYAM LOKAH KARMASU CHAMRITAM

By austerity (contemplative power) Brahma spreads out. From that food (matter) is produced, from food are produced 'life-breath'(energy), mind, the reals (the five elements), the worlds and works proceeding or resulting in to immortality. 1/1/8

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तपः ।
तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायते ।। १।१।९

YAH SARVA-JNAH SARVA-VID-YASYA JNANA-MAYAM TAPAH
TASMAD-ETAD-BRAHMA NAMA ROOPAM-ANNAM CHA JAYATE

From Him, who is Omniscient and understands all and whose Tapas (austerity) consists of knowledge, are born this Brahma (the golden resplendent cosmic Soul called Hiranya Garbha), name, form and food (matter). 1/1/9

अक्षराद्विविधाः भावाः प्रजायन्ते
तत्र चैवापियन्ति । २।१।१

AKSHARAD-VIVIDHAH BHAVAH PRAJAYANTE
TATRA CHAIVAPIYANTI

Manifold beings issue forth from the Imperishable and return thither too. 2/1/1

दिव्यो ह्यमूर्तः पुरुषः सबाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात्परतः परः ।। २।१।२

DIVYO HY-AMOORTAH PURUSHAH SA-BAHYAVYANTARO HY-AJAH
APRANO HY-AMANAH SHUBHRO HY-AKSHARAT PARATAH PARAH

The Self is divine and formless, existing both within and without, free from birth, without vital air, without mind, pure, beyond even the supreme Imperishable. 2/1/2

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषां ज्योतिस्तद्यदात्मविदो विदुः ॥ २।२।९

HIRAN-MAYE PARE KOSHE VIRAJAM BRAHMA NISH-KALAM
TACH-CHHUBHRAM JYOTISHAM JYOTIS-TAD-YAD-ATMA-VIDO VIDUH

In the Supreme golden-resplendent sheath is the stainless and transcendental Brahman (Supreme Self). It is pure and light of lights. It is what the knowers of the Atman (Soul) know. 2/2/9

अन्तः शरीरे ज्योतिर्मयो हि शुभ्रो
यं पश्यन्ति यतयः क्षीणदोषाः । ३।१।५॥

ANTAH SHAREERE JYOTIR-MAYO HI SHUBHRO
YAM PASHYANTI YATAYAH KSHEENA-DOSHAH

The effulgent pure Soul is within the body. The ascetics (of self-restraint) without defects perceive Him. 3/1/5 1/2

स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति । ३।२।९

SA YO HA VAI TAT-PARAMAM BRAHMA VEDA BRAHMAIVA BHAVATI

He, who really realises Brahman (Supreme Ultimate Reality), becomes the very Supreme Soul, Brahman. 3/2/9

माण्डुक्योपनिषत्

ॐ ओमित्येतदक्षरमिदं सर्वम् । १

MANDUKYOPANISHAT

OM OM-ITY-ETAD-AKSHARAM-IDAM SARVAM

Om ! This syllable of Om (the symbol of the Ultimate Reality) is all this. 1

सर्वं ह्येतद्ब्रह्मायमात्मा ब्रह्म । २

SARVAM HY-ETAD-BRAHMA-AYAM-ATMA BRAHMA

All this is, indeed, Brahman (the Ultimate Reality).This Self is Brahman. 2

एष सर्वेश्वर एष सर्वज्ञ एषोन्तर्याम्येष
योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् । ६

ESHA SARVESHVARA ESHA SARVAJNA ESHONTARYAMY-ESHA YONIH SARVASYA PRABHAVAPYAYAU HI BHOOTANAM

This is the Lord of all. This is the all-knowing. This is the controller within. This is the source of all, the origin and the dissolution of beings. 6

नान्तः प्रज्ञं न बहिष्प्रज्ञं नोभयतः प्रज्ञं
न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम-
चिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थम्
मन्यन्ते स आत्मा स विज्ञेयः । ७

**NANTAH PRAJNAM NA BAHISH-PRAJNAM NOBHAYATAH PRAJNAM
NA PRAJNANA-GHANAM NA PRAJNAM NAPRAJNAM
ADRISHYAM-AVYAVAHARYAM-AGRAHYAM-ALAKSHANAM-
ACHINTYAM-AVYAPADESHYAM-EKATMA-PRATYAYA-SARAM
PRAPANCHOPASHAMAM SHANTAM SHIVAM-ADVAITAM CHATURTHAM
MANYANTE SA ATMA SA VIJNEYAH**

The fourth state (Turiya) is known as, not that which is conscious of the internal (subtle objects), not what is conscious of the external(gross objects),not what is conscious of both, not mass of consciousness, not conscious, not unconscious, unseen, unrelated, imperceptible, uninferable, unthinkable, indescribable (inscrutable), essence of the knowledge of the Self-entity, negation of all phenomena of relative existence, calm, All-Bliss, the non-dual. He is the Atman(Self). He is to be known (realised). 7

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः
शिवोऽद्वैत एवमोंकार आत्मैव
संविशत्यात्मनात्मानं य एवं वेद । १२

AMATRASH-CHATURTHO-VYAVAHARYAH PRAPANCHOPASHAMAH
SHIVO-DVAITA EVAM-OMKARA ATMAIVA
SAMVISHATY-ATMANA-ATMANAM YA EVAM VEDA

The fourth (aspect) is without element (soundless), transcendent, cessation of all phenomena, All Bliss and non-dual. Thus Om is verily Atman (the Self). He who realises this thus merges his Self in the Self. 12

कल्पयत्यात्मनाऽऽत्मानमात्मा देवः स्वमायया ।
स एव बुध्यते भेदानिति वेदान्तनिश्चयः ।। गौ. २।१२

KALPAYATY-ATMANATMANAM-ATMA DEVAH SVA-MAYAYA
SA EVA BUDHYATE BHEDANITI VEDANTA-NISHCHAYAH

Atman(Self), self-luminous, conceives in Himself by Himself, through the power of his own Maya. He Himself cognizes the different objects. This is the essence of Vedanta Philosophy. G2/12

निर्विकल्पो ह्ययं दृष्टः प्रपञ्चोपशमोऽद्वयः । गौ. २।३५।।

NIRVIKALPO HYAYAM DRISHTAH PRAPANCHOPA-SHAMO-DVAYAH

The Self, verily, is realised, as one free from ignorance, free from manifold Phenomena and non-dual.
G2/35 1/2

मनोदृश्यमिदं द्वैतं यत्किंचित्सचराचरम् ।
मनसो ह्यमनीभावे द्वैतं नैवोपलभ्यते ।। गौ. ३।३१

MANO-DRISHYAM-IDAM DVAITAM YAT-KINCHIT-SACHARACHARAM
MANASO HY-AMANEE-BHAVE DVAITAM NAIVO-PALABHYATE

This duality, which consists of all moving and unmoving objects,is the creation of the mind. No duality is ever experienced when the mind is beyond its conception i.e.ceases to act. G3/31

आत्मसत्यानुबोधेन न सङ्कल्पयते यदा ।
अमनस्तं तदायाति ग्राह्याभावे तदग्रहम् ।। गौ. ३।३२

ATMA-SATYANU-BODHENA NA SANKALPAYATE YADA
AMANASTAM TADA-YATI GRAHYABHAVE TAD-AGRAHAM

When the mind,through the realisation of the Self Reality, does not imagine,then the mind ceases to be mind and becomes free from the idea of congnition for want of objects to be cognised. G3/32

अकल्पकमजं ज्ञानं ज्ञेयाभिन्नं प्रचक्षते ।
ब्रह्मज्ञेयमजं नित्यमजेनाजं विबुध्यते ।। गौ. ३।३३

AKALPA-KAM-AJAM JNANAM JNEYABHINNAM PRACHAKSHATE
BRAHMA-JNEYAM-AJAM NITYAM-AJENAJAM-VIBUDHYATE

The knowledge, free from birth and free from imagination, is realised ever inseparable from the knowable. The immutable and birthless Brahman, Ultimate Reality, is the sole object of knowledge. The birthless is known by the birthless. G3/33

तदेव निर्भयं ब्रह्म ज्ञानालोकं समन्ततः । गौ. ३।३५।।

TAD-EVA NIRBHAYAM BRAHMA JNANALOKAM SAMANTATAH

That (mind free from duality) becomes identical with the fearless Brahman which is entire all effulgent Self consciousness. G3/35 1/2

अजमनिद्रमस्वप्नमनामकमरूपकम् ।
सकृद्विभातं सर्वज्ञं नोपचारः क ंचन ।। गौ. ३।३६

AJAM-ANIDRAM-ASVAPNAM-ANAMAKAM-AROOPAKAM
SAKRID-VIBHATAM SARVA-JNAM NOPACHARAH KATHANCHANA

The Self is birthless, free from sleep and dream, without name and form, ever-effulgent and omniscient. Nothing has to be done in any way. G3/36

सर्वाभिलापविगतः सर्वचिन्तासमुत्थितः ।
सुप्रशान्तः सकृज्ज्योतिः समाधिरचलोऽभयः ।। गौ. ३।३७

SARVABHILAPA-VIGATAH SARVA-CHINTA-SAMUT-THITAH
SU-PRA-SHANTAH SAKRIJ-JYOTIH SAMADHIRACHALO-BHAYAH

The Self is beyond all expression by words (external senses), beyond all acts of mind,all peace, eternal effulgence, free from activity and fear, concentrated identical Self-intelligence. G3/37

ग्रहो न तत्र नोत्सर्गश्चिन्ता यत्र न विद्यते ।
आत्मसंस्थं तदा ज्ञानमजाति समतां गतम् ।। गौ. ३।३८

GRAHO NA TATRA NOTSARGASH-CHINTA YATRA NA VIDYATE
ATMA-SAMSTHAM TADA JNANAM-AJATI SAMATAM GATAM

Where there is no mental activity there is neither holding nor unholding. Then the intellect abiding in Self attains to the state of Eternal Identity. G3/38

यदा न लीयते चित्तं न च विक्षिप्यते पुनः ।
अनिङ्गनमनाभासं निष्पन्नं ब्रह्म तत्तदा ।। गौ. ३।४६

YADA NA LEEYATE CHIT-TAM NA CHA VIKSHIPYATE PUNAH
ANINGANAM-ANABHASAM NISHPAN-NAM BRAHMA TAT-TADA

When the mind does neither merge in ignorance (inactivity of oblivion) nor become distracted by desires but is calm and does not give rise to reflection, then that becomes the Ultimate Reality. G3/46

स्वस्थं शान्तं सनिर्वाणमकथ्यं सुखमुत्तमम् ।
अजमजेन ज्ञेयेन सर्वज्ञं परिचक्षते ।। गौ. ३।४७

SVASTHAM SHANTAM SA-NIRVANAM-AKATHYAM SUKHAM- UTTAMAM AJAM-AJENA JNEYENA SARVAJNAM PARI-CHAKSHATE

The highest bliss is in the Self i.e. Self Bliss, all peace, absolute pure bliss, indescribable and free from birth. It is also described as the omniscient Brahman,being one with the birthless Self, the object of Knowledge. G3/47

न कश्चिज्जायते जीवः सम्भवोऽस्य न विद्यते ।
एतत्तदुत्तमं सत्यं यत्र किंचिन्न जायते ।। गौ. ३।४८

NA-KASCHIJ--JAYATE JEEVAH SAMBHAVO-SHYA NA VIDYATE ETAT-TAD-ÙTTAMAM SATYAM YATRA KINCHIN-NA JAYATE

No Self is ever born. There is no cause of it. It is that Ultimate Truth that nothing is ever born., G3/48

चित्तस्पन्दितमेवेदं ग्राह्यग्राहकवद्द्वयम्
चित्तं निर्विषयं नित्यमसङ्गं तेन कीर्तितम् ।। गौ. ४।७२

CHITTA-SPANDITAM-EVEDAM GRAHYA-GRAHAKA-VAD-DVAYAM CHITTAM NIRVISHAYAM NITYAM-ASANGAM TENA KEERTITAM

This duality of subject— object relationship is mere mental activity. The mind is without touch with any object and so it is described to be eternal and unattached (of the Nature of Atman Self.) G4/72

योऽस्ति कल्पितसंवृत्या परमार्थेन नास्त्यसौ । गौ. ४।७३।।

YO-STI KALPITA-SAMVRITYA PARAMARTHENA NASTY-ASAU

That, which is due to illusory congnisance, does not really exist. G4/73 1/2

बुद्ध्वाऽनिमित्ततां सत्यां हेतुं पृथगनाप्नुवन् ।
वीतशोकं तथा काममभयं पदमश्नुते ।। गौ. ४।७८

BUD-DHVA-NIMIT-TATAM SATYAM HETUM PRITHAG-ANAPNUVAN
VEETA-SHOKAM TATHA KAMAM-ABHAYAM PADAM-ASHNUTE

Realising the absence of causality as the Ultimate Truth and finding no other cause, one attains to that state, which is free from grief, desire and fear. G4/78

निवृत्तस्याप्रवृत्तस्य निश्चला हि तदा स्थितिः ।
विषयः स हि बुद्धानां तत्साम्यमजमद्वयम् ।। गौ.४।८०

NIVRIT-TASYAPRAVIT-TASYA NISHCHALA HI TADA STHITIH
VISHAYAH SA HI BUD-DHANAM TAT-SAMYAM-AJAM-ADVAYAM

The mind, free from attachment and undistracted, attains to the state of Immutability. Being directly realised by the wise that is undifferentiated, birthless and non-dual. G4/80

अजमनिद्रमस्वप्नं प्रभातं भवति स्वयम् ।
सकृद्विभातो ह्येवैष धर्मो धातुस्वभावतः ।। गौ. ४।८१

AJAM-ANIDRAM-ASVAPNAM PRABHATAM BHAVATI SVAYAM
SAKRID-VIBHATO HY-EVAISHA DHARMO DHATU-SVABHAVATAH

The Ultimate Reality, free from birth and devoid of sleep and dream, shines Itself by Itself. This Dharma (Atman) is from Its very nature ever-effulgent. G4/81

यतो न क्रमते ज्ञानमसङ्गं तेन कीर्तितम् । गौ. ४।९६।।

YATO NA KRAMATE JNANAM-ASANGAM TENA KEERTITAM

This knowledge (Self Pure Intelligence), since it is not related to other objects, is proclaimed to be the unconditioned. G4/96 1/2

तैत्तिरीयोपनिषत्

ॐ ब्रह्मविदाप्नोति परम्
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान्कामान्सह ।
ब्रह्मणा विपश्चितेति । २।१

TAITTIRIYO-PANISHAT

OM BRAHMA-VID-APNOTI PARAM
SATYAM JNANAM-ANANTAM BRAHMA
YO VEDA NIHITAM GUHAYAM PARAME VYOMAN
SO-SHNUTE SARVAN-KAMAN-SAHA
BRAHMANA VIPASH-CHITETI

Om ! The knower of the Brahman (Ultimate Reality) attains the Supreme.

The Brahman (Ultimate Reality) is the Real, Conscience and Infinite.

He who knows this existing in the secret supreme state of the heart (intellect) enjoys all desires, along with the omniscient Brahman. 2/1

तदात्मानं स्वयमकुरुत । २।७

TAD-ATMANAM SVAYAM-AKURUTA

The Supreme Soul made Itself by Itself (All is created from the absolute Self by Self). 2/7

आनन्दो ब्रह्मेति व्यजानात् ।
आनन्दाद्ध्येव खल्विमानि भूतानि जायन्ते ।
आनन्देन जातानि जीवन्ति ।
आनन्दं प्रयन्त्यभिसंविशन्ति ।
सैषा विद्या ।
परमे व्योमन्प्रतिष्ठिता ।
स य एवं वेद प्रतितिष्ठति । ३।६

ANANDO- BRAHMETI VYAJANAT
ANANDADHY-EVA KHALVIMANI BHOOTANI JAYANTE
ANANDENA JATANI JEEVANTI
ANANDAM PRAYANTY-ABHI-SAM-VISHANTI
SAISHA VIDYA
PARAME VYOMAN-PRATISHTHITA
SA YA EVAM VEDA PRATI-TISHTHATI

He understood that Bliss is the Brahman (Ultimate Reality).

From this Bliss, verily all creatures are born, so born, by Bliss they live and departing to Bliss they enter.

That this is the knowledge (which is) established in the Supreme Space (Self). He who knows thus is established in the Supreme Reality-Self. 3/6

ऐतरेयोपनिषत्

ॐ आत्मा वा इदमेक एवाग्र आसीत् ।
नान्यत्किञ्चन मिषत् ।

स ईक्षत लोकान्नु सृजा इति ।
स इमांल्लोकानसृजत । १।१

AITAREYO-PANISHAT

OM ATMA VA IDAM-EKA EVAGRA ASEET
NANYAT-KINCHANA MISHAT
SA EEKSHATA LOKAN-NU SRIJA ITI
SA IMAN-LOKAN-ASRIJATA

Om! In the beginning this was, verily, the Atman (Supreme pure Conscience) alone. Nothing else existed. He thought "Let me now create the worlds." He created these worlds. 1/1

सर्वं तत्प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं
प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म । ३।३

SARVAM TAT-PRAJNA-NETRAM PRAJNANE PRATISHTHITAM
PRAJNA-NETRO LOKAH PRAJNA PRATISHTHA PRAJNANAM BRAHMA

All these are knowledge manifested, based on knowledge. The world is knowledge-manifested. Knowledge is its substratum. Knowledge is Brahman (Ultimate Reality). 3/3

छान्दोग्योपनिषत्

पादोऽस्य सर्वाभूतानि त्रिपादस्यामृतं दिवि ३।१२।६

CHHANDOGYO-PANISHAT

PADOSHYA SARVA-BHOOTANI TRIPAD-ASYA-AMRITAM DIVI

All beings are a foot or quarter of this Supreme Being. His three fourths, immortal, is in the Self-splendour.

3/12/6

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत ।
अथ खलु क्रतुमयः पुरुषो यथा
क्रतुरस्मिल्लोके पुरुषो भवति तथेतः
प्रेत्य भवति स क्रतुं कुर्वीत । ३।१४।१

SARVAM KHALVIDAM BRAHMA TAJ-JALANITI SHANTA UPASEETA
ATHA KHALU KRATU-MAYAH PURUSHO YATHA
KRATURASMIN-LOKE PURUSHO BHAVATI TATHETAH
PRETYA BHAVATI SA KRATUM KURVEETA

All this is indeed Brahman, as it originates, becomes absorbed and subsists in It. One should meditate upon It calmly. Now, in fact, the Person consists of volition. According as his volition is in this world, so does he become on departing from here. Hence one should exercise volition. 3/14/1

मनोमयः प्राणशरीरो भारूपः सत्यसङ्कल्पः
आकाशात्मा सर्वकर्मा सर्वकामः सर्वगन्धः
सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादरः । ३।१४।२

MANO-MAYAH PRANA-SHAREERO BHA-ROOPAH SATYA-SANKALPAH AKASHATMA SARVA-KARMA SARVA-KAMAH SARVA-GANDHAH SARVA-RASAH SARVAM-IDAM-ABHYATTO-VAKY-ANADARAH

He (is Self) who consists of mind, whose body is life, whose form is light, whose conception is true, whose soul is space (identical), containing all works, containing all desires, containing all odours, containing all tastes, encompassing the whole universe, being without speech, without concern. 3/14/2

एष म आत्माऽन्तर्हृदय एतद्ब्रह्म । ३।१४।४

ESHA MA ATMANTAR-HRIDAYA ETAD-BRAHMA

This is my Self within the heart (intellect). It is Brahman. 3/14/4

सदेवेदमग्र आसीदेकमेवाद्वितीयम् । ६।२।१

SAD-EVEDAM-AGRA ASEED-EKAM-EVADVITEEYAM

In the beginning this was Being (Self-Existence) alone, one without a second. 6/2/1

तदैक्षत बहुस्यां प्रजायेयेति तत्तेजोऽसृजत । ६।२।३

TAD-AIKSHATA BAHUSYAM PRAJAYE-YE-TI TAT-TEJO-SRIJATA

It bethought, "May I be many and grow forth". It created light (fire-glow). 6/2/3

पुरूषस्य प्रवतो वाङ मनसि संपद्यते मनः प्राणे
प्राणस्तेजसि तेजः परस्यां देवतायाम् ६।८।६

PURUSHASYA PRAYATO VANG MANASI SAMPADYATE MANAH PRANE
PRANAS TEJASI TEJAH PARASYAM DEVATAYAM

Departing person's speech merges in mind, mind in breath, breath in heat (light) and heat, in the highest divinity.
6/8/6

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यम् ।
स आत्मा तत्त्वमसि । ६।८।७

SA YA ESHO-NIMAITAD-ATMYAM-IDAM SARVAM TAT-SATYAM
SA ATMA TAT-TVAM-ASI

That, which is this subtle Essence, is the Self omnipresent in all. That is the Reality. That is the Self. That thou Art.
6/8/7

आत्मैवेदं सर्वं स वा एष एवं पश्यन्नेवं मन्वान
एवं विजानन्नात्मरतिरात्मक्रीड आत्ममिथुन
आत्मानन्दः स स्वराड् भवति । ७।२५।२

ATMAIVEDAM SARVAM SA VA ESHA EVAM PASHYAN-NEVAM MANVANA EVAM VIJANAN-NATMA-RATIRATMA-KREEDA ATMA-MITHUNA ATMANANDAH SA SVARAD BHAVATI

The Self indeed is all this. One, who sees thus, reflects thus, and understands thus, loves the Self, revels with the Self, enjoys the union of the Self and gets the Bliss of Self, becomes self-sovereign or Self-light. 7/25/2

आत्मत एवेदं सर्वम् । ७।२६।१

ATMATA EVEDAM SARVAM

All this springs from the Self. 7/26/1

एतत्सत्यं ब्रह्मपुरमस्मिन्कामाः समाहिता एष आत्मा-
पहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽ
पिपासः सत्यकामः सत्यसङ्कल्पः । ८।१।५

ETAT SATYAM BRAHMA-PURAM-ASMIN-KAMAH SAMA-HITA ESHA ATMAPAHATA-PAPMA VIJARO VIMRITYUR-VISHOKO VIJIGHATSO-PIPASAH SATYA-KAMAH SATYA-SANKALPAH

This (Self-within) is the real City of Brahman (Ultimate Spirit). In this are all desires contained. This is the Self, free from evil, free from decreptitude, free from death, free from sorrow, free from hunger and thirst, with true desires and true volitions. 8/1/5

एष संप्रसादोऽस्माच्छरीरात्समुत्थाय परंज्योति–
रुपसंपद्य स्वेन रूपेणाभिनिष्पद्यते ।
एष आत्मा एतदमृतमभयमेतद्ब्रह्म
तस्य ह वा एतस्य नाम सत्यमिति । ८।३।४

ESHA SAM-PRASADO-SMACH-CHHAREERAT SAMUT-THAYA PARAM-JYOTIRUPA-SAMPADYA SVENA ROOPENABHI-NISHPADYATE ESHA ATMA ETAD-AMRITAM-ABHAYAM-ETAD-BRAHMA TASYA HA VA ETASYA NAMA SATYAM-ITI

This serene and happy being, rising out of this body and reaching the highest light becomes in his own true form. This is the Self. This is the Immortal, the fearless. This is Brahman. The name of that Supreme Soul is the True. 8/3/4

अशरीरस्याऽऽत्मनोऽधिष्ठानम् ८।१२।१

ASHAREERASYA–TMANO–DHISHTHANAM

The Substratum of the bodiless Self (is Brahman). 8/12/1

आकाशो वै नाम नामरूपयोर्निर्वहिता ते
यदन्तरा तद्ब्रह्म तदमृतं स आत्मा ८।१४।१

AKASHO VAI NAMA NAMA-ROOPAYOR-NIRVAHITA TE
Y D-ANTARA TAD-BRAHMA TAD-AMRITAM SA ATMA

That, which is named Akasha, is the revealer of name and form. That, inside which these are, is Brahman. That is the immortal. That is the Self. 8/14/1

बृहदारण्यकोपनिषत्

आत्मैवेदमग्र आसीत् । १।४।१

BRIHADARANYAKOPANISHAT

ATMAIVEDAM-AGRA ASEET

In the beginning this (universe) was only the Self. 1/4/1

स द्वितीयमैच्छत् ।
स इममेवाऽऽत्मानं द्वेधाऽपातयत्ततः
पतिश्च पत्नी चाभवताम् १।४।३

SA DVITEEYAM-AICHCHHAT
SA IMAM-EVA-TMANAM DVEDHA-PATAYAT-TATAH
PATISHCHA PATNI CHABHAVATAM

He desired a second. He caused this (conceiving) Self to part into two. From that arose husband and wife. 1/4/3

सोऽवेदहं वाव सृष्टिरस्म्यहं हीदं
सर्वमसृक्षीति १।४।५

SO-VED-AHAM VAVA SRISHTIRASMY-AHAM HEEDAM
SARVAM-ASRIKSHEETI

He knew 'I indeed am the creation for I produced all this'. 1/4/5

अथेत्यभ्यमन्थत्
स अग्निमसृजत ।
अथ यत्किञ्चेदमार्द्रं तद्रेतसोऽसृजत तदु सोम
एतावद्वा इदं सर्वमन्नं
चैवान्नादश्च सोम एवान्नमग्निरन्नादः। १।४।६

ATHETY-ABHYAMANTHAT
SA AGNIM-ASRIJATA
ATHA YAT-KINCHEDAM-ARDRAM
TAD-RETASO-SRIJATA-TADU SOMA
YETAVAD-VA IDAM SARVAM-ANNAM
CHAIVANNADASHCHA SOMA
EVANNAM-AGNIRANNADAH

Then he rubbed back and forth and produced fire. And now whatever is moist-liquid he produced from the seed or source. That is Soma. This Universe is indeed just food and the eater of food. Soma is food and fire the eater of food. 1/4/6

तद्धेदं तर्ह्यव्याकृतमासीत्तन्नामरूपाभ्यामेव
व्याक्रियत स एष इह प्रविष्टः । तं न पश्यन्ति ।
अकृत्स्नो हि सः प्राणन्नेव प्राणो नाम भवति
वदन् वाक् पश्यँश्चक्षुः शृण्वन् श्रोत्रं
मन्वानो मनस्तान्यस्यैतानि कर्मनामान्येव ।
आत्मेत्येवोपासीतात्र ह्येते सर्व एकं भवन्ति ।
तदेतत्पदनीयमस्य सर्वस्य यदयमात्मानेन ह्येतत्सर्वं वेद १।४।७

TADDHEDAM TARHY-AVYAKRITAM-ASEET-TAN-NAMA-ROOPA-BHYAMEVA
VYAKRIYATA SA ESHA IHA PRAVISHTAH TAM NA PASHYANTI
AKRITSNO HI SAH PRANANNEVA PRANO NAMA BHAVATI
VADAN VAK PASHYANSH-CHAKSHUH SHRINVAN SHROTRAM
MANVANO MANAS-TANY-ASYAITANI KARMANAMANY-EVA
ATMA-ITY-EVOPASEETATRA HY-ETE SARVA EKAM BHAVANTI
TAD-ETAT-PADA-NEEYAM-ASYA SARVASYA
YAD-AYAM-ATMANENA HY-ETAT-SARVAM VEDA

This (Universe) was then undifferentiated. It differentiated into name and form. This Self entered in here. They do not see It. It is incomplete; when breathing, It is called the vital force; when speaking, voice (organ of speech); when seeing, the eye; when hearing, the ear; when thinking, the mind. These are merely names of Its functions. Self alone is to be meditated upon. In it all these indeed become one-entity. That this, which is the Self of all this, should be realised. By this Self in deed, one knows all. 1/4/7

(Note:- Nama is name and Roopa is light, glow, form, both in origin intellectual power conceiving sense radiating idea expanding into sound of expression and state or form of expression perceived subtle or gross.)

अन्तरतरं यदयमात्मा । १।४।८

ANTARA-TARAM YAD-AYAM-ATMA

That this Self is innermost. 1/4/8

ब्रह्म वा इदमग्र आसीत् तदात्मानमेवावेत् ।
अहम्ब्रह्मास्मीति ।
तस्मात्तत्सर्वमभवत् । १।४।१०

BRAHMA VA IDAM-AGRA ASEET TAD-ATMANAM-EVAVET
AHAM BRAHMASMEETI
TASMAT-TAT-SARVAM-ABHAVAT

In the beginning Brahman (the Ultimate Reality) was, indeed, this (Self). It knew only Itself as I am Brahman. Therefore It became all. 1/4/10

आत्मैवेदमग्र आसीदेक एव
सोऽकामयत मन एव अस्यात्मा . . .
वाग्जाया प्राणः प्रजा । १।४।१७

ATMAIVEDAM-AGRA ASEED-EKA EVA
SO-KAMAYATA MANA EVA ASYATMA
VAG-JAYA PRANAH PRAJA

This was, indeed, only the Self in the beginning. He desired, Mind is verily his Self, Speech is his wife and the Vital Force is the offspring.

1/4/17

एतत्सर्वं मन एव शब्दो वागेव प्राणोऽन एव । १।५।३

ETAT SARVAM MANA EVA SHABDO VAG-EVA PRANO-NA EVA

All this (desire, deliberation, doubt, faith, want of faith, patience, impatience,shame, intelligence and fear) is verily mind. Sound is just speech. Breathing is breath only. .1/5/3

नेति नेति न ह्येतस्मादिति नेत्यन्यत्परमस्ति २।३।६

NETI NETI NA HY-ETASMAD-ITI NETY-ANYAT-PARAM-ASTI

Not this, not this, surely there is nothing else beyond this, that is not this.

2/3/6

इदं सर्वं यदयमात्मा । २।४।६

IDAM SARVAM-YAD-AYAM-ATMA

Whatever all th's is, is this Self. 2/4/6

इदं महद्भूतमनन्तमपारं विज्ञानघन एव । २।४।१२

IDAM MAHAD-BHOOTAM-ANANTAM-APARAM VIJNANA-GHANA EVA

This great, endless, infinite Reality is but Pure Intelligence. 2/4/12

तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेद-
ममृतमिदं ब्रह्मेदं सर्वम् । २।५।१

TEJO-MAYO-MRITA-MAYAH PURUSHO-YAM-EVA SA
YO-YAM-ATMEDAM-AMRITAM-IDAM BRAHMEDAM SARVAM

The shining immortal being (in all) is verily the Self. This is immortal. This is Brahman. This is all. 2/5/1

नैनेन किञ्चनानावृतं नैनेन किञ्चनासंवृतम् । २।५।१८

NAINENA KIN-CHANANAVRITAM NAINENA KINCHANASAMVRITAM

There is nothing that is not covered by this Self. There is nothing that is not pervaded by this Self. 2/5/18

इन्द्रो मायाभिः पुरुरूप ईयते ।
तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्ममयमात्मा ब्रह्म
सर्वानुभूरित्यनुशासनम् । २।५।१९

INDRO MAYABHIH PURU-ROOPA EEYATE
TAD-ETAD-BRAHMAPOORVAM-ANAPARAM-ANANTARAM-ABAHYAM-AYAM-ATMA BRAHMA SARVANUBHOORITY-ANUSHASANAM

Indra, (the Lord) on account of His Maya (illusory Superimpositions) appears as manifold. That this Ultimate Reality is without prior (cause) or posterior (effect), without interior or exterior. This, all perceiving Self, is Brahman. This is the teaching.

2/5/19

एका देवता मन एवेत्यनन्तम् । ३।१।९

EKA DEVATA MANA EVETY-ANANTAM

One Divine Power, Mind, is indeed infinite.

3/1/9

अस्मात्प्राणाः न उत्क्रामन्ति अत्रैव समवनीयन्ते । ३।२।११

ASMAT-PRANAH NA UTKRAMANTI ATRAIVA SAMAVANEEYANTE

No Pranas (vital forces) go up from the dying person. They merge in him only. 3/2/11

यत्साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरः । ३।४।१

YAT-SAKSHAD-APAROKSHAD-BRAHMA YA ATMA SARVANTARAH

That Ultimate Reality is direct and immediate which is the Self within all. 3/4/1

एष त आत्मा सर्वान्तरो यो ऽशनायापिपासे
शोकं मोहं जरां मृत्युमत्येति । ३।५।१

ESHA TA ATMA SARVANTARO YO-SHANAYA-PIPASE
SHOKAM MOHAM JARAM MRITYUM-ATYETI

This is your Self which is within all, which transcends hunger, thirst, sorrow, delusion, old age (decay) and death. 3/5/1

एष त आत्माऽन्तर्याम्यमृतः । ३।७।२३

ESHA TA ATMA-NTARYAMY-AMRITAH

This is your Self, the inner controller and immortal. 3/7/23

एतद्वै तदक्षरमनन्तरमबाह्यम् । ३।८।८

ETAD-VAI TAD-AKSHARAM-ANANTARAM-ABAHYAM

This is,truly, that immutable Brahman, without interior or exterior (pure conscience). 3/8/8

विज्ञानमानन्दं ब्रह्म रातिर्दातुः परायणं
तिष्ठमानस्य तद्विदः । ३।९।२८-७

VIJNANAM-ANANDAM BRAHMA RATIR-DATUH PARAYANAM
TISTHA-MANASYA TAD-VIDAH

Knowledge— Bliss is Brahman (the Ultimate Reality), supreme goal of the distributor of wealth as well as of him who has realised Brahman and lives in It 3/9/28-7

आत्मैवास्य ज्योतिः आत्मनैवायं ज्योतिषाऽऽस्ते
पल्ययते कर्म कुरुते विपल्येति । ४।३।६

ATMAIVASYA JYOTIH ATMANAIVAYAM JYOTISHA-STE
PALYAYATE KARMA KURUTE VIPALYETI

Only the Self is his light. Through the light of the Self (Self light) he sits, moves about, works and returns. 4/3/6

कतम आत्मेति योऽयं विज्ञानमयः प्राणेषु
हृद्यन्तर्ज्योतिः पुरुषः स समानः सन्नुभौ
लोकावनुसञ्चरति ध्यायतीव लेलायतीव । ४।३।७

KATAMA ATMETI YO-YAM VIJNANA-MAYAH PRANESHU
HRIDY-ANTAR-JYOTIH PURUSHAH SA SAMANAH SAN-NUBHAU
LOKAVANU-SANCHARATI DHYAYATEEVA LELAYATEEVA

Which is the Self? That is this person (Purusha) who consists of knowledge among the senses, and is the light within the heart. He, being constant, penetrates into both worlds, seeming to think, seeming to move about. 4/3/7

स्वेन भासा स्वेन ज्योतिषा प्रस्वपित्यत्रायं
पुरुषः स्वयं ज्योतिर्भवति । ४।३।९

SVENA BHASA SVENA JYOTISHA PRASVAPITY-ATRAYAM
PURUSHAH SVAYAM JYOTIR-BHAVATI

The Person sleeps revealing his own lustre by his own light. In this state the man himself becomes the light. 4/3/9

स यत्तत्र किञ्चित्पश्यत्यनन्वागतस्तेन
भवत्यसङ्गो ह्ययं पुरुषः । ४।३।१५

SA YAT-TATRA KINCHIT-PASHYATY-ANANVAGATAS-TENA
BHAVATY-ASANGO HY-AYAM PURUSHAH

The Person is untouched by whatever he sees in that state for this Being is unattached. 4/3/15

अयं पुरुषः प्राज्ञेनात्मना सम्परिष्वक्तो न
वाह्यं किञ्चन वेद नाऽऽन्तरं तद्वा अस्यैतदा-
प्तकाममात्मकाममकामं रूपं शोकान्तरम् । ४।३।२१

AYAM PURUSHAH PRAJNENATMANA SAM-PARISHVAKTO NA
BAHYAM KINCHANA VEDA NA-NTARAM TADVA ASYAITAD-APTA-KAMAM-
ATMA-KAMAM-AKAMAM ROOPAM SHOKANTARAM

This person (Self) fully embraced by the intelligent Supreme-Self, knows nothing external or internal. That is. truly, his natural state in which desire is fulfilled. The Self is his desire. He is free from desire and grief. 4/3/21

एको द्रष्टाऽ द्वैतो एष ब्रह्म लोकः एष परमानन्दः । ४।३।३२

EKO DRASHTA-DVAITO ESHA BRAHMA LOKAH ESHA PARAMANANDAH

The seer is one, pure without a second This is the world (state) of the Ultimate Reality. This is the supreme Bliss. 4/3/32

स वा अयमात्मा ब्रह्म सर्वमय-
स्तदेतदिदंमयोऽदोमय ईति
काममय एवायं पुरुष इति स यथा कामो
भवति तत्क्रतुर्भवति यत्‌क्रतुर्भवति तत्कर्म
कुरुते यत्कर्म कुरुते तदभिसम्पद्यते । ४।४।५

SA VA AYAM-ATMA BRAHMA SARVAMAYAS-
-TAD-ETAD-IDAM-MAYO-DOMAYA EETI
KAMAMAYA EVAYAM PURUSHA ITI SA YATHA KAMO
BHAVATI TAT-KRATUR-BHAVATI YAT-KRATUR-BHAVATI TAT-KARMA
KURUTE YAT-KARMA KURUTE TAD-ABHISAMPADYATE

This Self is indeed Brahman identified with all, that is with this (what is perceived) and with that (what is inferred)

The Self is identified with desire alone. What he desires, he resolves. What he resolves, he works out. What he works out, he attains. 4/4/5

अकामयमानो योऽकामो निष्काम आप्तकाम
आत्मकामो न तस्य प्राणा उत्क्रामन्ति
ब्रह्मैव सन्ब्रह्माप्येति ।। ४।४।६

AKAMAYA-MANO YO-KAMO NISH-KAMA APTA-KAMA
ATMA-KAMO NA TASYA PRANA UTKRAMANTI
BRAHMAIVA SAN BRAHMAPY-ETI

Vital airs of one, who does not desire, who is without desire, who is free from desire, whose desire is fulfilled, whose desire is Self, do not depart. Being but Brahman he is merged in Brahman. 4/4/6

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ।
अशरीरोऽमृतः प्राणो ब्रह्म एव तेज एव ।। ४।४।७

YADA SARVE PRAMUCHYANTE KAMA YE-SYA HRIDI SHRITAH
ATHA MARTYO-MRITO BHAVATY-ATRA BRAHMA SAMASHNUTE
ASHAREERO-MRITAH PRANO BRAHMA EVA TEJA EVA

When all the desires, that remain in his heart (intellect), are gone away, then the mortal becomes immortal and attains the Ultimate Reality here (in this body at this state). This Self, (prana) incorporal, immortal, is verily Brahman (Ultimate Reality) and light. 4/4/7

मनसैवानुद्रष्टव्यं नेह नानाऽस्ति किञ्चन ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ।। ४।४।१९

MANASAIVANU-DRASHTAVYAM NEHA NANA-STI KINCHANA
MRITYOH SA MRITYUM-APNOTI YA IHA NANEVA PASHYATI

The Ultimate Reality is to be realised only through (pure) mind. Here is no diversity whatsoever. He, who sees here diversity as it were, goes from death to death. 4/4/19

एकधैवानुद्रष्टव्यमेतदप्रमयं ध्रुवम् ।
विरजः पर आकाशादज आत्मा महान्ध्रुवः ।। ४।४।२०

EKADHAIVANU-DRASHTAVYAM-ETAD-APRAMAYAM DHRUVAM
VIRAJAH PARA AKASHAD-AJA ATMA MAHANDHRUVAH

This unknowable and eternal Self should be realised as one only. The Self is taintless, beyond the space, without birth, infinite and constant. 4/4/20

शान्तो दान्त उपरतस्तितिक्षुः समाहितो
भूत्वाऽऽत्मन्येवाऽऽत्मानम्पश्यति
सर्वमात्मानं पश्यति । ४।४।२३

SHANTO DANTA UPARATAS-TITIKSHUH SAMAHITO
BHOOTVA-TMANY-EVA-TMANAM PASHYATI
SARVAM-ATMANAM PASHYATI

He, who, being calm, self-controlled, withdrawn into himself, enduring and concentrated, sees the Self, in his own Self, sees all as the Self. 4/4/23

स वा एष महानज आत्माऽजरोऽमरोऽमृतोऽभयो
ब्रह्माभयं वै ब्रह्माभयं हि वै
ब्रह्म भवति य एवं वेद । ४।४।२५

SA VA ESHA MAHAN-AJA ATMA-JARO-MARO-MRITO-BHAYO
BRAHMABHAYAM VAI BRAHMABHAYAM HI VAI
BRAHMA BHAVATI YA EVAM VEDA

That this Self is great, free from birth undecaying, deathless, immortal, fearless Brahman (Ultimate Reality). The Ultimate Reality, is verily, fearless. He, who knows this, becomes, truly, the fearless Brahman (Ultimate Reality.) 4/4/25

अयमात्माऽनन्तरोऽबाह्यः कृत्स्नः
प्रज्ञानघन एव । ४।५।१३

AYAM-ATMA-NANTARO-BAHYAH KRITSNAH
PRAJNANA-GHANA EVA

This Self is, truly, without interior or exterior, entire Pure Intelligence alone. 4/5/13

अविनाशी वा अरेऽयमात्माऽनुच्छित्तिधर्मा । ४।५।१४

AVINASHEE VA ARE-YAMATMA-NUCH-CHHITTI-DHARMA

This Self is ,indeed, immutable and indestructible. 4/5/14

यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति
जिघ्रति रसयते अभिवदति शृणोति
मनुते स्पृशति विजानाति
यत्र त्वस्य सर्वमात्मैवाभूत्तत्केन कं पश्येत्
जिघ्रेत् रसयेत् अभिवदेत् शृणुयात् मन्वीत
स्पृशेत् विजानीयाद्येनेदं सर्वं विजानाति
तं केन विजानीयात्स एष नेति नेत्यात्माऽ
गृह्यो न हि गृह्यतेऽशीर्यो न हि शीर्यतेऽ
सङ्गो न हि सज्यतेऽसितो न व्यथते न
रिष्यति विज्ञातारमरे केन विजानीयात् ।
एतावत् खल्वमृतत्वम् ४।५।१५

YATRA HI DVAITAMIVA BHAVATI TAD-ITAR ITARAM PASHYATI
JIGHRATI RASAYATE ABHIVADATI SHRINOTI
MANUTE SPRISHATI VIJANATI
YATRA TVASYA SARVAM-ATMAIVABHOOT TAT-KENA KAM PASHYET
JIGHRET RASAYET ABHIVADET SHRINUYAT MANVEETA
SPRISHET VIJANEEYAD YENEDAM SARVAM VIJANATI
TAM KENA VIJANEEYAT SA ESHA NETI NETY-ATMA-
GRIHYO NA HI GRIHYATE-SHEERYO NA HI SHEERYATE-
SANGO NA HI SAJYATE-SITO NA VYATHATE NA
RISHYATI VIJNATARAM-ARE KENA VIJANEEYAT
ETAVAT KHALVAMRITATVAM

When there is duality as it were, one sees, smells, tastes, speaks, hears, thinks, touches and knows something else.

But where every thing has become just one's own Self, by what and whom should one see, smell, taste, speak, hear, think, touch and know. By what should one know him by whom all this is known ? The Self is (described as) not this, not this. He is incomprehensible and is never comprehended. He is undecaying and never decays. He is unattached and is never attached. He is unfettered and never suffers pain and injury. Indeed by what should one know the knower ? This indeed is life eternal. 4/5/15

  

ॐ प्रज्ञानमानन्दं ब्रह्म । (ऋ०)

OM PRAJNANAM-ANANDAM BRAHMA

Om ! Intelligence Bliss is the Ultimate Reality. (RHI)

ॐ अहं ब्रह्मास्मि । (य०)

OM AHAM BRAHMASMI

Om ! I am the Supreme Self. (YA)

ॐ तत्त्वमसि । (साम०)

OM TATVAM-ASI

Om ! Thou art that. (SAMA)

ॐ अयमात्मा ब्रह्म । (अ०)

OM AYAM-ATMA BRAHMA

Om ! This Self is the Ultimate Reality. (A)

तं ह देवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै
शरणमहं प्रपद्ये ।

श्वेताश्वतरोपनिषत् ६।१८।।

TAM HA DEVAM-ATMABUDDHI-PRAKASHAM MUMUKSHURVAI
SHARANAM-AHAM PRAPADYE

SHVETASHVATAROPANISHAT 6/18 1/2

I, eager for salvation, truly, go for refuse to that Lord (Pure Self Intelligence) illuminating the intellect.

असतो मा सद्गमय तमसो मा
ज्योतिर्गमय मृत्योर्मामृतं गमय ।

बृहदारण्यकोपनिषत् १।३।२८

ASATO MA SAD-GAMAYA TAMASO MA
JYOTIR-GAMAYA MRITYOR-MA-AMRITAM GAMAYA

BRIHADARANYAKOPANISHAT 1/3/28

Oh Lord ! From unreality lead me to Reality, from darkness (Ignorance) lead me to light (knowledge), from mortality (destruction) lead me to immortality (Immutable Pure Knowledge.)

दृशिस्वरूपं गगनोपमं परं
सकृद्विभातं त्वजमेकमक्षरम् ।
अलेपकं सर्वगतं यदद्वयं
तदेव चाहं सकलं विमुक्तः ॐ ॥

मुक्तिकोपनिषत् २।७३

DRISHI-SVAROOPAM GAGANOPAMAM PARAM
SAKRID-VIBHATAM TVAJAM-EKAM-AKSHARAM
ALEPAKAM SARVAGATAM YAD-ADVAYAM
TADEVA CHAHAM SAKALAM VIMUKTAH OM

MUKTIKOPANISHAT 2/73

I am that Om, bereft of elements (i. e. Supreme soul), which is the self seer, pure like the sky, supreme, constantly shining, birthless, one, imperishable, unattached, all-pervading, without a second.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः ॐ शान्तिः ॐ शान्तिः

बृहदारण्यकोपनिषत् ५।१।१

OM POORNAM-ADAH POORNAM-IDAM POORNAT-POORNAM-UDACHYATE
POORNASYA POORNAM-ADAYA POORNAM-EVAVASHISHYATE
OM SHANTIH OM SHANTIH OM SHANTIH

BRIHADARANYAKOPANISHAT 5/1/1

Om ! That (the Brahman,) is infinite. This (Universe) is infinite. The infinite proceeds from the infinite. Taking this infinitude of this infinite the Infinite (Brahman) alone remains.

Om peace! Om peace! Om peace !



श्रीः

श्रीभगवच्चन्द्रिका

Errata

Page	Line	Error	Correct
	5	त्मे	त्म
	3	Sir	Sri
ग	19	वेंकटेश्वर	निर्णयसागर
२	1	Lrod	Lord
५	8	NIRATMATMAH	NIRATMATMATMANAH
५२	15	VATANTRAM	SVATANTRAM
८०	8	iteself	itself
१२२	3	dentical	identical
१४०	11	कंचन	कथंचन
१५०	4	पुरूषस्य	पुरुषस्य
१५३	4	Y D	YAD
१५५	3	सः	स
१६३	10	ईति	इति
१६३	15	EETI	ITI

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